

A BRIEF HISTORY OF THE
NEW YORK PROVINCE

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Chapter 1

THE NEW YORK-CANADA MISSION

THE ORIGINS of what would be in the early 21st century the New York Province of the Society of Jesus can be traced back to the establishment of the New York-Canada Mission by Jesuits from the French Province in the 1840s. The arrival of these Jesuits, however, did not mark the first appearance of members of the Society in New York in the years after the Suppression. Six Jesuits from Maryland, under the leadership of Anthony Kohlmann and in response to repeated pleas from Bishop John Carroll, at the time Bishop of Baltimore and responsible for the Church in the whole of the United States, had come to New York City in 1808.¹ Here they took direction of St. Peter's Parish in the city and established the Literary Institution eventually located several miles north of town in an area which would later see the construction of St. Patrick's Cathedral. Unfortunately, Jesuit manpower resources were stretched very thin at this time and it soon became clear that the Society, then operating two boarding schools —the Literary Institution and Georgetown College – could not properly staff both, so the decision was made in 1813 to close the Institution. With the departure of Benedict Fenwick, SJ, from the city in 1817, for all practical purposes the Jesuit mission in New York had come to an end.

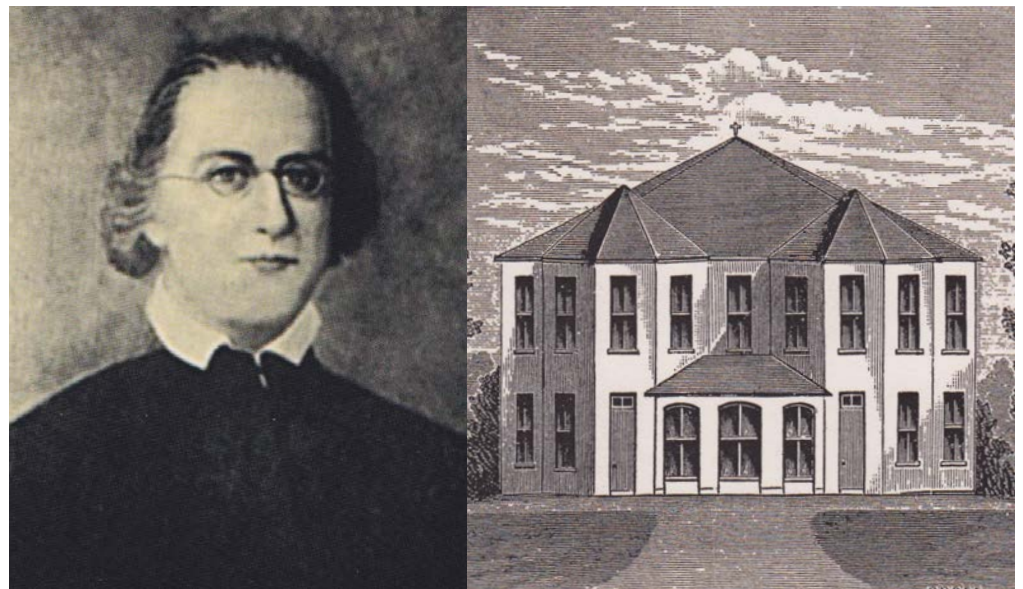
It was not until 1846 that the Society returned to New York City, this time to stay. Jesuits from France, who had been expelled from that country in the

aftermath of the Revolution of 1830, had established a mission in Kentucky and had been running schools in Bardstown and Louisville. For a variety of reasons the future of these schools and of the Mission itself appeared bleak, and thus Fr. Clement Boulanger, a Visitor sent by Fr. General Roothaan, determined to close the Kentucky Mission and to transfer the men to New York.² Here they formed the New York Mission which became attached to the Canada Mission started a few years earlier, becoming the New York-Canada Mission. This Mission continued to be part of the Province of France, and later the Province of Champagne, until 1869 when it was established as an Independent Mission of the Society.

The decision to send the Jesuits in Kentucky to New York was not done solely on the Society's initiative. Bishop John Hughes of New York had for several years been trying to get the Jesuits to take over the running of the college he had recently established in the village of Fordham, some miles north of the city. Interestingly, the one place from which he did not look to get these religious for his school was the Jesuit's Maryland Province, fearing perhaps that they would be too directly under the jurisdiction of superiors on this side of the Atlantic who might favor Georgetown College at the expense of St. John's. His first attempts at securing Jesuits from Europe were not successful, but fortunately for him, when Boulanger determined that the future of the mission in Kentucky was decidedly gloomy, there

Originally from Alsace, Fr. Anthony Kohlmann, SJ, came to the United States in 1806. Two years later Archbishop John Carroll appointed him first vicar general and administrator of the diocese of New York. In 1815 he was called to Washington, D.C. and in 1817 was appointed superior of the Maryland Jesuit Mission.

The New York Literary Institute opened in 1808 and was the Latin School of the Jesuit Fathers in New York City. It closed in 1813 when Fr. Kohlmann was called to Georgetown College.





St. John's College in 1846, site of Fordham University. Note the cricket players.

was a group of Jesuits ready and willing to take on work in his diocese. Thus it was that 18 members of the Society ventured from Kentucky to New York, where they were joined by another group coming mostly from France to take up the running of St. John's College at Fordham.³ The original community comprised 47 Jesuits, of whom 9 were novices and another 13 were in various other stages of formation prior to ordination. Bishop Hughes offered the Society as well a house and church in the city when they should request it. Jesuits also took over for several years the running of the diocesan seminary, St. Joseph's, then located at Fordham.

The arrival of the Jesuits at Fordham provided them with the opportunity in the coming decades to expand greatly their presence in the New York State and in New Jersey. By the time of the eventual merger of the New York Mission with the Maryland Province that would occur in 1879, several of the apostolates that would flourish in the New York Province in the 20th and 21st centuries had been already established.

The Fordham (St. John's College) that the Society assumed the direction of looked, of course, nothing like the great university that it is today. The first Jesuit president, Fr. Augustus Thebaud, imposed a very ordered program of studies beginning with Rudiments or Elements for those who were not yet ready to begin the formal course of study, First, Second, and Third Grammar, Classics, Literature,

Rhetoric, and Philosophy. The seven-year program encompassed what today would be both high school and college. Here then was also the origin of Fordham Prep. All the other high schools in the province that date from before the start of the 20th century also had their beginning in the 'colleges' that the Society operated. While students were exposed to mathematics and science, the classical languages and



Fr. John Larkin, SJ, Founder and President of Xavier High School (1847-49) and second Jesuit president of Fordham (1851-54).

literature – Latin and Greek—played the major role in the curriculum, and the methodology of the Ratio Studiorum reigned supreme.

Bishop Hughes initial offer of a church in Manhattan was not immediately accepted. Because the one that the bishop had offered was burdened with a debt, the Jesuit superior suggested as an alternative that the Society establish a new church and open a day school (no boarders) in conjunction with this. The bishop agreed to this and in the summer of 1847 Fr. John Larkin set out from Fordham with, according to legend, fifty cents in his pocket to establish a Jesuit church and school in the city. After spending forty-five cents to transport both himself and his trunk to Manhattan, he had five cents left with which to start the new endeavor.⁴ Against all odds Larkin found the money to acquire a Protestant church that was for sale. Here on Elizabeth Street, the Church of the Holy Name of Jesus (Gesu) began operation with a school set up in its basement. Unfortunately, four months later a fire destroyed the whole complex.

Larkin, however, was not dismayed by the catastrophe. Within days, the school resumed operations in temporary quarters and eventually a more permanent site for the church and school was found on 15th Street. Here in 1850, the cornerstone was laid for what would become the College of St. Francis Xavier. Larkin was not present to see this in that he had earlier been dispatched to Rome to head off his anticipated appointment as Bishop of Toronto. At the time of the establishment of the New York Province in 1879, the College had grown to be the second largest Jesuit school in the United States, surpassed only by St. Ignatius College in San Francisco. By the end of the century it would be the largest.

The arrival of the Jesuits back in New York, and especially the opening of the community at Xavier provided the Mission with the opportunity to minister to Catholics at the various hospitals and prisons located on Blackwell's (now Roosevelt), Randall's, and Ward's Islands in the East River.⁵ What was termed 'sectarian prejudice' prevented Catholic chaplains from getting easy access to the inmates and patients on these islands, but by 1861 they finally received permission to work there. These early chaplains encountered numerous difficulties in their work. In the first three years of ministry four Jesuits died, probably from typhoid contracted in the course of their service. Early on there were further difficulties from the hospital administrators. Patients who attended Mass were thereby considered to be well enough to be discharged from the hospital, a major disaster for those who had chronic illnesses.

NOTABLE JESUITS

FR. FRANCIS KEENAN, SJ

Most Jesuits spend the great majority of their active lives ministering to the People of God in one or other, or sometimes several, apostolates, whether it be in education, retreat work, parish ministry, and so on. Some few, however, have a special ministry, the ministry of serving Jesuits. One such man was Francis Keenan. Born in Brooklyn in 1885 and a graduate of Xavier, he was destined originally for the diocesan priesthood. Ordained in the Eternal City in 1910, he was blessed with a private audience with Pope St. Pius X on the day he became a priest. He devoted seven years to service in the Brooklyn diocese, most of them as secretary to Bishop McDonnell. It is said that rumors of his possible advancement into the Church hierarchy contributed to his decision to enter the Society, which he did in 1917. Having already completed all his priestly academic formation, Fr. Keenan was assigned in 1922 to teach philosophy, and later theology, to the scholastics at Woodstock College, and then he assumed the position of rector of this seminary. After three years as rector of Brooklyn Prep, he was again assigned to formation work, this time as tertian instructor at Auriesville, a post he occupied for seventeen years. Completing this work in 1963, Fr. Keenan was not through with his ministry to Jesuits, for he was assigned as spiritual father for the Jesuits at Fordham, where his wise words of council and advice were much appreciated by all those whom he served. Fr. Keenan died in his 99th year, in 1984, as at that time the oldest man in the New York Province.

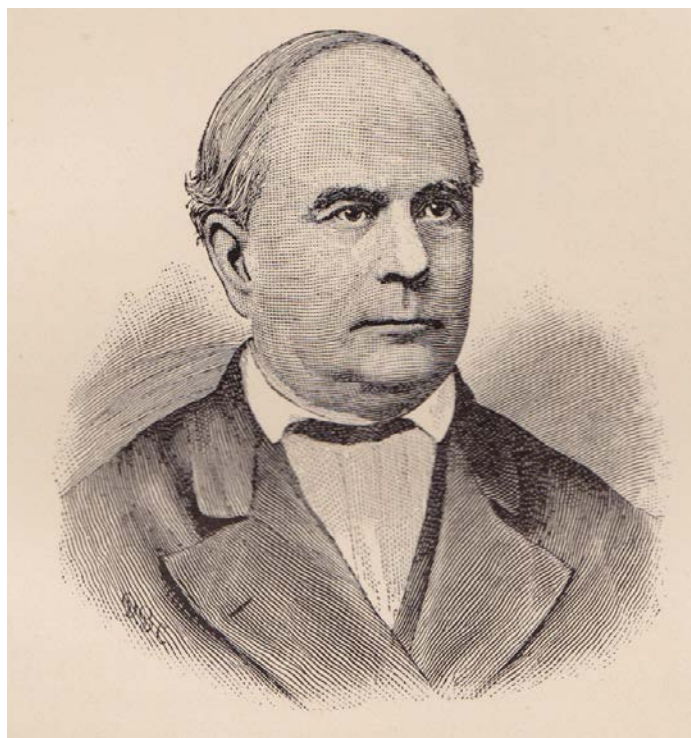
Fortunately, by 1874 the situation had improved enough that three chaplains were able to take up residence on the islands and two others could work there on a daily basis. By the end of the 19th century Jesuits were regularly ministering to the thousands of inmates in the hospitals and prisons there.

The horizons of the new Mission soon expanded beyond metropolitan New York. As will be related below, Jesuits from New York worked for two decades in Buffalo, establishing there two parishes, one of which is still a ministry of the New York Province.

For several years after their arrival in the Bronx, Jesuits from Fordham had been assisting in the care of souls at St. Lawrence O'Toole, a diocesan parish in Yorkville on Manhattan's Upper East Side. In 1866 Archbishop John McCloskey offered the parish to the Society, and his offer was eagerly accepted. Not

only would the parish provide a more convenient base of operations for Jesuits who were already doing pastoral work at the hospitals and prisons on Blackwell's, Randall's and Ward's Islands in the East River, but it might also provide a location for a school at some future date. The new community was initially under the jurisdiction of the rector of Xavier, and Fr. Victor Beaudevin was appointed the acting pastor. The establishment of the New York-Canada Mission as an autonomous Mission independent of the French Province of Champagne in 1869 led to the St. Lawrence community being separated from Xavier and given its own superior.

The work of the Mission was not confined to New York City and the Bronx. In Jersey City, Jesuits were in the process of erecting St. Peter's College as well as staffing the parish located there. The first Bishop of Newark, James Roosevelt Bayley, had long desired Jesuits to come to work in his diocese, both in Newark and in Jersey City. It took some time before he was successful, at least with regard to Jersey City. On November 28, 1870, Fr. General Peter Beckx authorized John Bapst, the Superior of the New York-Canada Mission to accept Bishop Bayley's offer to take possession of St. Peter's Church in Jersey City with the aim of eventually starting a college there as soon as the debt contracted in constructing the church had been paid off.⁶ The Jesuits took over St. Peter's parish in April, 1871 and a charter for the college was obtained from the New Jersey legislature in 1872. At the urging of the new bishop of Newark, Michael Corrigan (who would later become Archbishop of New York), the



Fr. Augustus Thebaud, SJ, the first Jesuit president of St. John's College. He was president of the college on two occasions. Thebaud Hall is named in honor of him.

Jesuits did not wait until the church debt was paid off before starting to build the college building. Pilings for the foundation were begun in May, 1877 and the cornerstone was blessed by Bishop Corrigan in May, 1878. It was not until 1892, however, when the church debt had finally been paid off that the bishop was able to consecrate the church. Although founded by the Society, the new college was not named for a Jesuit saint but rather for the parish where it was located. The parish, in turn, took its name from St. Peter's Church on Barclay Street in New York City from which priests had come to Jersey City to say Mass before a parish had been established there. Curiously, one of the Jersey City Catholics who was responsible for arranging for the grant of land for the building of St. Peter's Church in Jersey City was Bernard McQuaid, the father of the Bishop McQuaid of Rochester after whom a Jesuit high school in that city would be named many years later.

Members of the Mission also ventured up the Hudson River to establish two important bases, one pastoral and the other formational. St. Joseph's Church in Troy, N.Y., in the newly established diocese of Albany would be the site of Jesuit ministry in this area of the state for more than 50 years.⁷ The partially completed church was purchased by the Society for a reported \$12,000 late in 1848 with Fr. Peter Verheyden, SJ, as the first

HOSPITAL AND PRISON CHAPLAINCIES

From the earliest days, Jesuits of the New York Mission and Province have served as chaplains in hospitals and prisons. One chaplain called the patients on Blackwell's Island "the best all around collection of down-and-outs in the world. If Victor Hugo ever comes to New York City, I must invite him to see My Miserables."

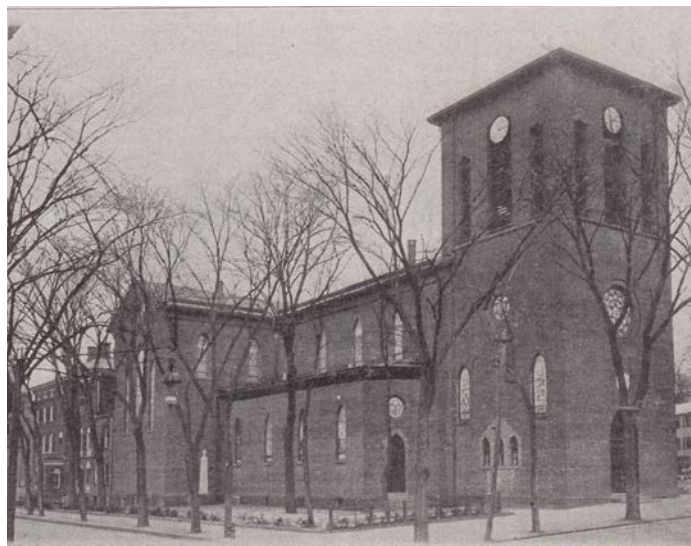
Jesuits have served on Hart's Island and Riker's Island. Another chaplain wrote:

"These Islands are intended by Divine Providence as a kind of Manresa and that consequently the Society incurs a great responsibility if it does not make the full use of the opportunity which is offered to it."

pastor.⁸ A small school was begun in 1861 which eventually grew by the end of the century to have more than 1,000 students. Sisters of St. Joseph and Brothers of the Christian Schools were brought in to do the instruction. The Society also took on the responsibility of staffing the Church of St. Michael the Archangel, also in Troy, though all the Jesuits continued to reside at St. Joseph's. After building a church at St. Michael's and retiring its debt, Fr. General told the provincial of the Maryland-New York Province, Fr. Thomas Campbell, SJ, to turn St. Michael's over to the diocese, and the Bishop of Albany was happy to receive it.

In 1876, with the novitiate in Montreal remaining in place for Canadians, a second novitiate under the patronage of St. Ignatius with the name of Manresa Hall was established for the initial formation of the American members of the Mission at West Park, Esopus, N.Y.⁹ In its first year of operation there was a healthy contingent of 25 scholastic and seven coadjutor novices in residence and over the next two years a juniorate was established as well. For the further studies needed before ordination the scholastics continued to be sent mostly to Woodstock College in Maryland.

As the 1870s drew to a close the Mission was in a healthy state, growing in both manpower and apostolates. But a dramatic change in its life was about to take place.



St. Joseph's Church in Troy, New York. The church has Tiffany windows and two Jesuits are buried in the adjacent cemetery.

¹A detailed account of this early mission in New York City can be found in Francis X. Curran, SJ, "The Jesuits Enter New York City, and Leave", in Francis X. Curran, *The Return of the Jesuits* (Chicago, Loyola University Press, 1966) pp. 10-56.

²The story of the Society's return to New York City can be found in Francis X. Curran, "The Jesuits Reenter New York City," in Curran, *The Return*, pp. 98-107.

³A detailed study of the early days at Fordham can be found in Thomas C. Hennessy, SJ (ed.), *Fordham: The Early Years* (New York: Something More Publications/Fordham University Press, 1998).

⁴An account of the founding of Xavier can be found in *Xavier: Reflections on 150 Years. 1847-1997*. (New York: The College of St. Francis Xavier, 1997. The story of Fr. Larkin's trip can be found on page 28.

⁵An account of the early years of ministry on the islands can be found in *Woodstock Letters III* (1874), pp. 174ff.

⁶A detailed history of the beginnings of the Jesuit ministry at St. Peter's College (now St. Peter's University) can be found in Richard J. Cronin, SJ, *The Jesuits and the Beginning of St. Peter's College* (Peacock Publications, n.d.).

⁷A detailed history of the Jesuit involvement in the parish is contained in a 1902 souvenir journal published by the parish in January, 1902. A copy of this can be found in the New York Province archives.

⁸The House history of the early years, found in the New York Province archives, indicated that the agreed purchase price was \$6000 but that the priest selling the church, Fr. Peter Havermans, received a further contribution of \$6000.

⁹The New York Jesuits had briefly trained novices and juniors at Fordham, but soon they moved them to Montreal where the Mission had already established a house of formation.

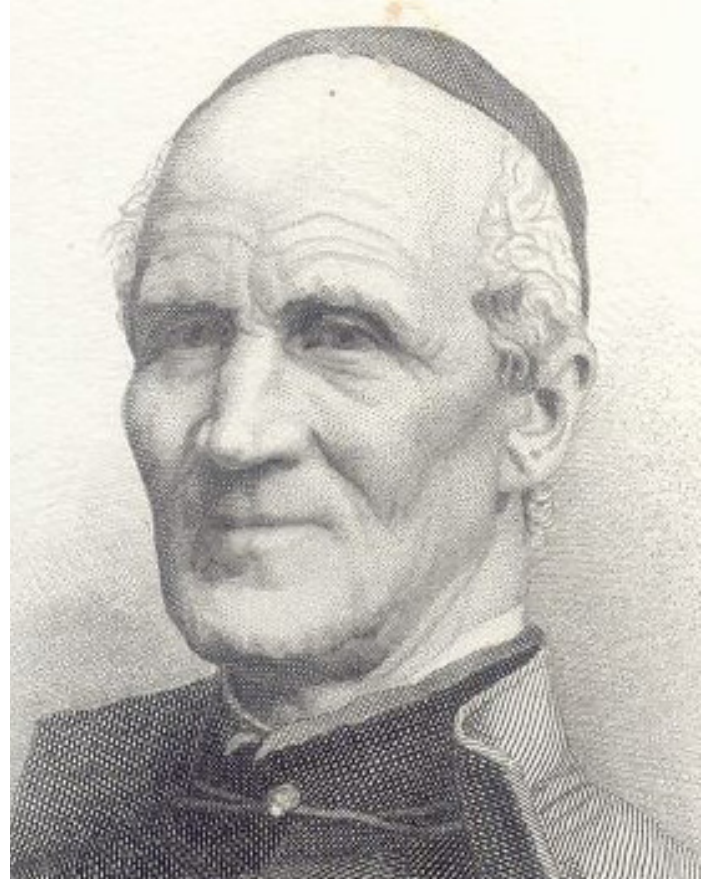
Chapter 2

THE NEW YORK (AKA MARYLAND-NEW YORK) PROVINCE IS BORN

In a decree issued on June 16, 1879, Father General Peter Jan Beckx, SJ, separated the New York-Canada Mission, joining the New York portion to the Maryland Province and the Canadian portion to the English Province.¹⁰

A variety of factors made such a division of the mission advisable: the fact that part of the mission was in the United States and part in the Dominion of Canada had caused and was foreseen as continuing to cause difficulties, long distances and the diverse languages and customs of the two regions also played a role in the decision. The idea of joining the New York Mission and the Maryland Province was not new, having surfaced some years earlier. The fragmentation of the Maryland Province caused by the insertion of New York and New Jersey parts of the Mission between the southern and the New England parts of the province was inconvenient. Furthermore, a canonical Visitor, Felix Sopranis, sent by Fr. Beckx, had visited the area during the early 1860s and had recommended that the Mission and the Province be joined.¹¹ Although Fr. Beckx did not immediately respond affirmatively to this recommendation, by the early 1870s there were apparently some signs of tension between the Canadian and American members of the mission. The Maryland provincial, Fr. Joseph Keller, SJ, suggested that Canada be made a separate mission and New York joined to Maryland, and that the headquarters of the Province be moved to New York. While the General's decree did not specify the name of the now united mission/province on the American side of the border, the 1880 catalogue noted that the province received the new name of the New York Province, named after the largest city in the new jurisdiction. (In a letter dated August 19, 1880, Fr. Beckx changed the name of the province to Maryland-New York.)¹² With this move the New York part of the mission left the French Assistancy and became part of the English Assistancy. Together with the Missouri Province, they formed the only provinces in the United States erected in the 19th century.

The new province, whose apostolic works now stretched from Massachusetts south to Virginia, had a total membership of 526 men (154 priests, 201 scholastics and 171 brothers).¹³ Jesuit Fr. Robert Brady, who had been provincial of the Maryland Province since 1877, was named provincial superior.



Father General Peter Jan Beckx, SJ, issued a decree on June 16, 1879 which separated the New York-Canada Mission, joining the New York portion to the Maryland Province.

The residence of the provincial was moved from Loyola College in Maryland to the College of St. Francis Xavier in New York City, whose main entrance was then on 15th Street. All of what would in 1943 again become the New York Province was contained in this new province, with the exception of the western New York state region. In 1869, the western portion of New York had been made part of the Buffalo Mission, which eventually extended along the Great Lakes as far as the Rocky Mountains. The New York portion of the Buffalo Mission would not be united to the Maryland-New York Province until 1907.

A major apostolate of the new province was in the field of education, with colleges at Xavier, St.



Celebration of the 100th anniversary of Xavier High School in 1947.

Peter's in Jersey City and St. John's College at Fordham now added to the ones already established in the old Maryland Province. Unlike the situation that would prevail in the late 20th century, through the latter half of the 19th century the 'high school' (or Grammar) divisions of these colleges inevitably had more students than did the collegiate divisions. For example, in 1890, Fordham had 63 men taking the classical course at the college and 137 at the high school; Xavier 77 and 240 respectively and St. Peter's 19 and 30. By 1900, there were at Fordham 73 students enrolled in the college, with 87 in the high school; at Xavier 147 in the college and 337 in the high school division. St. Peter's was similar, with 30 and 50 students respectively.¹⁴ It was during the 1880s that Xavier added a special element to its program—military training.¹⁵ Initially, the program focused only on those students in the school's Preparatory Division, what today would be consider "middle school", but soon it extended to the Grammar division, so that by the mid-1890s

all the high school students were members of the "regiment". Initially, the drill instructors came from the National Guard, but eventually active Army instructors served in this role.

A major problem, however, confronted the schools of the province by the mid-1890s. A number of states, including New York, were beginning to set requirements for admission to institutions that would be allowed to call themselves colleges, and further, demanding that students seeking admission to professional schools such as law and medicine would need to have completed certain prerequisites that state authorities deemed necessary. The president of Georgetown, Fr. J. Havens Richards, SJ, noted that students from not only Georgetown but also St. John's College at Fordham and the College of St. Francis Xavier were finding difficulty in having their credentials recognized when seeking early admission to Columbia University.¹⁶ While he was able to resolve this difficulty, he recognized that there

was a need for the Society in the United States to adapt to the new situation. As he noted: “We must be prepared to modify our schedules of the authors and matter to be seen in the various years of the academic and collegiate courses, when necessary, in order to conform to the government requirements.”¹⁷

A special concern of Richards was that the failure of the Society’s schools to bring themselves more into conformity with both the public and the more demanding private educational institutions could lead to the perception that the Society’s schools were inferior to these other institutions, which would in turn lead to many Catholic young men seeking to attend these other schools to the detriment of their faith and morals.

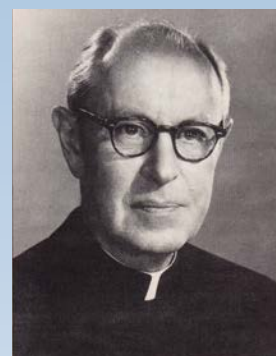
It should be noted that while Richards saw the need to adapt the academic matter that was covered, he believed the methodology of the *Ratio Studiorum* retained its value and should be preserved. A related difficulty in New York was that a greater sense of the need for a separation of the high school or secondary school from the college, and of the college from the professional schools was rapidly occurring. The seven-year program beginning with “Inferior Grammar” and ending with the study of philosophy and the granting of the A.B. degree that was common to Jesuit schools stood in stark contrast to the four-year high school and the distinct four-year college program that was emerging all around the United States.¹⁸ It is reported that at a meeting of Maryland-New York and Missouri Province Jesuits the point was made that “our high school work should be brought out prominently before the public everywhere as distinct from college work, and that wherever possible we should aim at having our high schools locally distinct from our colleges.”¹⁹

The result was the decision by the province schools to create separate Collegiate and Academic (or high school) departments. For example, Fr. David Hearn, SJ, then president of Xavier, in September, 1900, stretched the three-year Academic Department into a four-year accredited high school program to be followed by the four-year college program.²⁰ The study of science was becoming more common in public high schools, and could now be added to the Jesuit high school program without diminishing the stress on the study of classical languages. In the collegiate division, more time could be devoted to the study of philosophy. Greater conformity to the practice found in the public schools also raised questions about the age at which students should be accepted into Jesuit schools. Apparently it had not been unusual for students as young as 10 to begin their studies in the Society’s colleges, with the result that they could finish the course of studies by age 17.

NOTABLE JESUITS

FR. JOHN COURTNEY MURRAY, SJ

One of the most influential theologians produced by the American Church, Fr. John Courtney Murray, SJ, was born in New York City in 1904 and entered the Society following his graduation from Xavier High School in 1920. Obtaining a doctorate in theology from the Gregorian University after his



ordination, he served as a professor of dogmatic theology at Woodstock College until his death in 1967. He also served as editor of the journal *Theological Studies* from 1941 onward. It was in the areas of Church-state relations and religious freedom that Murray made his most significant contribution. His views on these topics were influenced by his appreciation of the model of Church-state relations such as existed in the United States, but his championing of his position brought him into conflict both with other American theologians and with Church authorities in Rome. For a period of years beginning in 1954, he was told to refrain from teaching or publishing on this subject. A change came about with Vatican II, and Fr. Murray was invited as a peritus, or expert, to the final three sessions of the Council. There, he played a major role in the formulation of the conciliar declaration of religious liberty, *Dignitatis Humanae Personae*. Well-known outside of Church circles, Fr. Murray once was featured on the cover of *Time* magazine. He died suddenly in New York in the summer of 1967.

There were problems here not only with the maturity level of the students, but also in attracting older (i.e. 14-year-old) students to enroll in the schools. While St. Ignatius, after his conversion and decision to seek ordination, had no problem studying the rudiments of Latin in a class filled with boys 20 or more years younger than himself, such was not the case for American teenagers who resented being in class with “kids.”²¹

Parish work remained important in the New York portion of the new province as well. The parish of St. Lawrence O’Toole in Manhattan had originally covered a very large area of the Upper East Side. Over the course of the late 19th century the area of the parish was continually diminished as more and more new parishes were formed in the surrounding region. One of the more notable was the result of

the German immigration into the Yorkville area. Germans Catholics preferred to attend Mass in a church where the priest spoke their language, so, under the leadership of Fr. Joseph Durthaller of the St. Lawrence community, a new parish for German Catholics, St. Joseph's, was created in 1873 on East 87th Street. St. Joseph's would remain under the care of the Society until the late 1880s.

The Catholic population and the wealth of the Upper East Side were greatly increasing, and this enabled a succession of pastors at St. Lawrence to plan and eventually build a very substantial church on the corner of Park Avenue and 84th Street. The lower church was dedicated by Archbishop Michael Corrigan, Cardinal McCloskey's successor, in June, 1886, but not until December, 1898, was the upper church ready for dedication. The original parish and church had been under the patronage of St. Lawrence O'Toole, a 12th century archbishop of Dublin. Not surprisingly, Jesuits preferred to have the church named after a Jesuit saint, Ignatius Loyola. The Society petitioned Rome for a change in the name, but the decision came back that both St. Ignatius and St. Lawrence would be co-patrons of the church. As a result, the altar in the lower church was dedicated to the Irish saint and the altar in the upper church to St. Ignatius, the Society's Founder.

With the joining of the Mission with the Maryland Province there was no longer a need for two houses of formation for those entering the Society. The Maryland Province had had a well-established novitiate and juniorate at Frederick, Md., and so the West Park juniorate was moved to Frederick almost immediately, and on August 21, 1885 the last of the novices left their home on the Hudson to join the community at Frederick. Manresa Hall as a house of formation was no more. It did, however, continue for a short time as a villa for the Jesuits working in the province's colleges. The novices and juniors of the province could thus all be found at Frederick. The philosophers and theologians of the Mission had been sent to various provinces for their formation in these disciplines, but after the 1879 unification, Woodstock College in Maryland, established in 1869, became the main place where they would complete the final academic stages in their priestly formation. (Woodstock College would be not only a distinguished school of philosophy and theology but also the home to a number of publications including Woodstock Letters, a journal which for a century would publish articles and notices about Jesuit activity especially in the United States.)

The Maryland Province had placed its scholasticate at Georgetown as early as 1827. Fr. Visitor Sopranis required that the scholasticate be moved to Boston in



Architect's drawing of St. Ignatius Church on Park Ave. Note that the two towers are still waiting to be erected.

1860 in as much as he thought an urban setting more appropriate. The Boston experiment was short-lived in that the benefactors who had funded the college in Boston had intended it for the instruction of their sons, not for seminarians. Furthermore, with the inflation caused by the Civil War, the cost of running the house in a city was prohibitive. Thus it was back to Georgetown in 1863 until the move was made to Woodstock College in rural Maryland in 1869. There was a growing sense among the superiors in the Society in the United States that it would make sense to have one major scholasticate for the whole country where a top-notch faculty and library could be assembled, rather than have several mediocre scholasticates scattered throughout the country. A problem with situating this scholasticate on one of the Society's college campuses was two-fold: none of Jesuit schools was large enough such that it could comfortably house and provide classrooms

NOTABLE JESUITS THE REED BROTHERS



Reed brothers, left to right: John, Lorenzo, Frank and Paul.

While the New York Province has had a number of instances where two brothers have entered the Society, and a few cases where three brothers have become Jesuits, few and far between are the cases where four siblings have S.J. after the names. The most notable case of this last situation is the Reed brothers of Buffalo: Lorenzo, Francis, Paul, and John. Born within a span of eight years, the brothers were all alumni of Canisius High School, St. Andrew-on-Hudson, and Woodstock College. Following ordination, however, each found himself in a different ministry.

Lorenzo spent 20 years as the Province Prefect of High Schools and Director of Special Studies. The 1970s found him at Fordham University, where he devoted his energies to assisting the university administration in its strategic planning. Ill health finally forced his retirement in 1981, and he died in February, 1985.

Following his ordination, the second brother, Francis, found himself involved in a series of different apostolates. For a time he was a high school teacher (at Canisius and McQuaid), sometimes a parish priest (at St. Michael's and St. Ann's), and often a financial officer, most notable at McQuaid Jesuit High School from 1965 to 1987. Ill health finally forced his move to the Province Infirmary, where he died in 1989.

The third brother, Paul, worked at five different high schools as well as at Le Moyne College, but he is most remembered for his work as a hospital chaplain, serving at Maimonides Hospital in Brooklyn from the late 1960s to the late 1980s. He died in 1993.

The youngest of the brothers, John, had a different career entirely. A Gregorian University-trained canon lawyer, he taught for many years at Woodstock College. He served briefly as the socius to the provincial and as a canonical consultor for the province. He worked as well at the marriage tribunal of the Brooklyn diocese, and died in 1979.

both for lay boarding students and scholastics, and, secondly, there was ample evidence that scholastics on campus could be dragooned away from their studies and made to serve as teachers or prefects in the college.²² Furthermore, a rural setting was thought to be less expensive than an urban one and, of course, some were concerned that the city would provide unnecessary temptations for the young Jesuits.²³

By the 1880s however, a number of concerns were being expressed that a mistake had been made in placing the scholasticate in rural Maryland.²⁴ An urban setting, despite the cost and dangers, was thought by some to be more appropriate. While Fr. J. Havens Richards, the president of Georgetown, wanted the scholastics returned to Georgetown, the provincial at the time, Fr. Thomas Campbell, SJ, thought New York City a better location, and so in 1891 he petitioned Fr. Anton Anderledy, SJ, the Superior General, for permission to turn Fordham into a day school without lay student boarders and move the scholasticate to the Bronx campus. The General responded that the provincial should consult the senior members of the province to get their opinions on such a move. While many of those in the northern parts of the province favored the move to what was the cultural and intellectual center of the nation, others objected that Fordham (still St. John's College) was not a real university, it lacked professional schools, and its enrollment was low.

Nonetheless, in 1892 the provincial made a formal request of the General that he approve the move of Woodstock to New York. Before such approval could be obtained, however, Fr. Anderledy died and Fr. Luis Martin, SJ, was elected Superior General. Fr. Martin turned down the request, in part because both Archbishop Corrigan of New York and Cardinal Gibbons of Baltimore were not in favor of it. A move to Georgetown was out of the question because the Jesuit curia in Rome feared that such a move might be interpreted as the Society's trying to compete with the newly established pontifical university in Washington, D.C., Catholic University. So, Woodstock was safe for the moment, though not for long.

The United States in the last decades of the 19th century was undergoing very rapid change which would impact the province and its choice of ministries. New York City in the late 19th century was experiencing another exceptional wave of immigration from Europe, this time from Southern and Eastern Europe especially, and the Society was ready to respond to the request by Archbishop Corrigan of New York to assist him in ministering to the large number Catholic immigrants now arriving in his archdiocese. Apparently, some attempts by

diocesan clergy had already been made to care for the spiritual needs of the growing number of Italian immigrants that were moving into the Lower East Side of Manhattan, but these efforts had met with very little success. Finally, Archbishop Corrigan asked several religious congregations to send Italian speaking priests to minister to these new immigrants. The Scalabrini fathers established four parishes and the Pallottines two. The Society responded by sending Fr. Nicholas Russo, SJ, to establish Our Lady of Loretto Church on Elizabeth Street.²⁵ Fr. Russo was born in Foggia, Italy, in 1845 but was a member of the Maryland-New York Province. Assisting him was Fr. Aloysius Romano, SJ, who had been born in Salerno, Italy, in 1842 and was on loan from the Naples Province.

Tensions that existed between the heavily Irish clergy in New York and the Italians had been a real problem for the Church.²⁶ Even within the province some traces of this could be found.²⁷ Some of the Protestant churches in the area had been actively recruiting converts from among the Italian population and the archbishop understood that this growing immigrant group needed to have Catholic churches of their own, rather than having them ministered to as an almost secondary apostolate of the basically Irish parishes that had already been established. Russo and Romano rented a former bar on Elizabeth Street and converted it into a chapel that could hold about 300 worshipers. On August 16, 1891, the provincial, Fr. Thomas Campbell, celebrated the first Mass in the new mission and Russo preached the sermon in Italian. The mission was soon thriving, with four Masses on Sunday and two each weekday. The rented quarters soon proved to be too small and two buildings across the street were purchased and converted into the Church of Our Lady of Loretto. The need for a Catholic grade school was pressing and so two buildings next to the church were purchased in 1895 and converted into a school. By 1896, the parish had 3000 people attending Mass on Sundays and 500 children enrolled in the school. The work of the Maryland-New York Jesuits was supplemented by several other Jesuits from the Province of Sicily, who were especially useful in dealing with parishioners who had come from that island.

In May, 1917, the Society was given charge of the Church of the Nativity on Second Avenue.²⁸ This had been a parish for the English speaking Catholics in the area, but their number had dwindled to the point where they could no longer support the parish financially. The massive immigration from southern Europe in the last decade of the 19th century and the first decade of the 20th had greatly increased the number of Italians in the area and it is estimated that there were 20,000 living within the boundaries of

this parish. While the Jesuits at Our Lady of Loretto had made attempts to minister to the needs of these people, and several hundred had customarily attended Mass at Our Lady of Loretto, a major barrier seems to have been the Bowery, which was both wide and dangerous to cross because of the train traffic that ran along it. For a short while, the Society staffed both the Mission and the Church of the Nativity, but by 1919 Jesuits were fully established only on Second Avenue, where they were to remain until 2007.

The province's expansion was not limited to the United States. On November 1, 1893, Father General Luis Martin, SJ, transferred the Jamaica Mission from the British Province to Maryland-New York. Perhaps as an indication that the American provinces were "coming into their own," on that same date Fr. Martin transferred the Mission of British Honduras into the care of the Missouri province, the only other American province at the time. Jamaica then had only about 12,500 Catholics, but the Vicar Apostolic was a Jesuit and St. George's College was given over to the Society to run. This mission would remain part of the province until 1929, when it was transferred to the recently created New England Province.

While expansion of ministries was taking place in some areas, contraction was occurring in others. As early as 1891, rumors (true) that the provincial was going to withdraw the Society from St. Joseph's in Troy, N.Y., occasioned a letter from the Vicar General of the Albany diocese to Fr. Provincial Campbell, expressing the bishop's concern that such a thing would happen. By early 1893, it seems that the provincial was intending to withdraw the Society from all parishes that were not connected to colleges or missions. The possibility that the Jesuits might leave St. Joseph's created such concern among the parishioners that a delegation of prominent men from the parish, carrying a lengthy resolution which praised the many things that the Society had done and was doing for the benefit of the people of St. Joseph's, traveled to New York City to meet with Campbell to try to get him to change his mind. It is reported that their words to him about the good work that the Society had been doing reduced the provincial to tears, and shortly thereafter he changed his mind and the Jesuits were allowed to stay. Unfortunately, the reprieve turned out to be short-lived. As late as 1898, the Jesuits in the parish were expressing the hope that two benefactors whom they had identified would be willing to help the Society found a classical college that Jesuits would staff, but this hope was never realized. By 1900, the new provincial, Fr. Edward Purbrick, SJ, following on orders from Father General Martin, determined that the Jesuits would be withdrawn. A plea from the Bishop Thomas Burke of Albany only succeeded in

delaying the departure of the Jesuits until he could find diocesan priests to replace them in staffing the church, and by the end of 1900 the 50+ year ministry of the Society in Troy came to an end.

The departure of the Society from St. Joseph's did not, however, mean the end of the Society's presence in the Albany diocese. It was well known that in the mid-17th century, Jesuits Isaac Jogues, Rene Goupil, and John de la Lande had been martyred in an Iroquois village not far from Albany. In the summer of 1884, some Jesuits and parishioners from St. Joseph's, relying on research that had been done by Gen. John Clark of Auburn, N.Y., determined that they knew the location of this Iroquois village, and with the permission of the provincial they purchased for \$2000 10 acres of land there, where a shrine could be built.²⁹ Fr. Joseph Loyzance, SJ, of St.

Joseph's raised money to build a chapel for pilgrims at the site, and in August, 1885, the first pilgrimage to Auriesville was organized. Over 4000 people were present for the dedication of the chapel by the provincial.³⁰

At the dawn of the 20th century, the Maryland-New York Province could face the future with some degree of confidence. As compared with 526 in 1879, it now had 634 members (243 priests, 234 scholastics, and 157 brothers). Over the first 20 years or so of the new province's existence, an average of 20 scholastic and 6 brother novices entered the province annually, and while all of these did not persevere, they were more than enough to compensate for the Jesuits who died—an average of just 11 per year.

¹⁰The Latin text can be found in *Woodstock Letters* VIII (1879), pp. 190-191.

¹¹An account of the lead up to the merger can be found in Robert Emmett Curran, *Shaping American Catholicism: Maryland and New York, 1805-1915* (Washington, D.C. Catholic Univ. of America Press, 2012) pp. 154-155.

¹²Catalogue of the Maryland-New York Province for 1881, p.79.

¹³Catalogue....for 1881, p.53.

¹⁴Figures on enrollment in all the colleges in the United States were a regular item in the early editions of *Woodstock Letters*.

¹⁵*Xavier: Reflections*, pp. 81-81.

¹⁶J. Havens Richards, "The Regents of the University and Our Colleges," *Woodstock Letters* XXV (1896), pp. 124ff.

¹⁷Richards, p. 138.

¹⁸Fr. Heiermann, "The Ratio Studiorum and the American College," *Woodstock Letters* XXVI (1897), pp. 369ff.

¹⁹*Xavier: Reflections*, p. 94.

²⁰*Xavier: Reflections*, p. 93.

²¹The issue of the age to admit students is addressed in K.M.T., "The Ratio Studiorum and the American College – Second Paper," *Woodstock Letters* XXVII (1898) pp. 182-183.

²²Patrick Dooley, "Woodstock and its Makers," *Woodstock Letters* LVI (1927), p. 5.

²³R.E. Curran, p. 151.

²⁴See the more detailed account in R.E. Curran, pp. 151 & 275-282.

²⁵Thomas Shelly *The Bicentennial History of the Archdiocese of New York 1808-2008*, (Strasbourg, Editiones du Signe, 2007) page 224 ff. A brief history of the early years of the Mission of Our Lady of Loretto can be found in *Woodstock Letters* XLVI (1917) 172-187.

²⁶Shelly, p. 229.

²⁷On the challenges faced, see the interesting letter in *Woodstock Letters*, Vol. XX (1891), pp. 439-41.

²⁸*Woodstock Letters* XLVI (1917), pp. 411-12.

²⁹House History, St. Joseph's Church, Troy in New York Province archives.

³⁰An account of the pilgrimage can be found in *Woodstock Letters* XIV (1885), p. 407.

Chapter 3

PROVINCE LEADERSHIP IN THE FIRST DECADES

The five men who successively led the Maryland-New York province in the final two decades of the 19th century were distinctly different in personality but all came to the position with great leadership experience.

The first provincial of the new province in 1879 was Fr. Robert Brady, SJ, who had been for the previous two years provincial of Maryland.³¹ He was born in Maryland in 1825 and entered the Society at Frederick in 1843. These were the early days of the Maryland Province and facilities for the full course of studies were not yet in place, so after taking first vows, Mr. Brady was sent to Georgetown College to teach “rudiments” to the youngest students. It was then to Holy Cross for five more years of teaching and then back to Georgetown for the study of philosophy and theology leading to his ordination in 1857. One of his fellow ordinands was Fr. Robert Fulton, SJ, who would succeed him as provincial. After tertianship at Frederick he spent that next 17 years in Baltimore and Washington, often as rector or superior of a community. In May of 1877 he was appointed provincial of Maryland and two years later provincial of the Maryland-New York Province, a position he would hold until 1882. He later served briefly as the vice-provincial of the province when his successor was away acting as Visitor to the Province of Ireland. He died in March, 1891.

Robert Fulton succeeded Brady in May, 1882.³² He was born in Alexandria, Virginia in 1826 of a mixed marriage—his father being a Presbyterian. Among his relatives he counted U.S. President Benjamin Harrison. While young Robert had been baptized as a Catholic, when he got older his father thought it was time for him to move into the Presbyterian Church, but the boy would have none of this, and absolutely refused to cease attending his Catholic parish church. He entered Georgetown College at age sixteen with the intention of moving eventually to West Point, but while at Georgetown he decided to become a priest. By this point his father had died and his mother decided that she wished to become a nun, so after manumitting their slaves young Robert went off to the novitiate at Frederick and his mother entered the Visitation convent near Washington, D.C. A few years after his ordination in 1857, he was

sent to Boston where he eventually became the president of Boston College, then pastor of St. Lawrence O’Toole in New York, and then rector of Gonzaga College, in the capital. As noted above, in May, 1882, he was named the second provincial of the Maryland-New York Province and held that post until May, 1888. During his time as provincial, Father General sent him as a Visitor to the Irish Province. After completing his term as provincial he went back to Boston College as rector. By this point, however, his health was deteriorating and he was eventually sent to Santa Clara, Calif. to recuperate, but he died there in September, 1895.



The fourth provincial of the Maryland-New York Province, Fr. William Pardow, SJ, took office in 1893. While he was an adept provincial, Fr. Pardow had a passion for preaching and in 1897 he stepped down from the provincialate and soon took up residence at St. Aloysius parish in Washington, D.C., where he would preach and give retreats.

The third provincial and first New Yorker was Fr. Thomas Campbell, SJ, who was born in the city in 1848.³³ At the age of 12 he began studies at the College of St. Francis Xavier, and finished the course in six years, earning his Bachelor of Arts degree in 1866. After completing his Master of Arts degree the following year, he abandoned thoughts of pursuing a career in law, and entered the novitiate of the New York-Canada Mission in Montreal. After two years as a novice, but only one as a junior, he was sent for regency to Fordham for three years. It was then to Woodstock for three years of philosophy and then to Xavier for two more years of regency. Theology at Louvain followed, where he was ordained in 1881. Before being named provincial, he was rector of Fordham, where his claims to fame were introducing military training and electric lighting. In his five years as provincial (1888-1893) the Jamaica

Mission was assigned to the province as a mission area and a site on Keyser Island in Connecticut was purchased as a place for “retreats for gentlemen.” Also, he determined that the brothers in the province should wear the Jesuit “habit.” As noted above, Fr. Campbell had attempted to divest the province of responsibility for St. Joseph parish in Troy, N.Y., but changed his mind after pleas from both the Bishop of Albany and several prominent citizens from Troy. He did succeed, however, in selling to a group of Italian nuns the property that had been used as the novitiate in West Park, N.Y. According to legend, the Jesuits were having a problem finding fresh water on the property, but after it came into the possession of the sisters, the problem disappeared. Perhaps the fact that the superior of the sisters was Mother Cabrini had something to do with this? His years after his provincialate were marked by terms as rector of Fordham once again and as editor of *America* magazine, but perhaps what he is most well-known for is his work researching and publishing books on the history of the Society and especially on the work of the Society in New France. He died at Monroe, N.Y., in December, 1925.

Fr. William Pardow, SJ, the fourth provincial, was born in New York City in 1847, and like his predecessor was a student at Xavier.³⁴ Finishing his A.B. degree at age 17, he entered the Society for the New York-Canada Mission in Montreal in 1864. He started his philosophical studies at Fordham in 1864, but was part of the first group of scholastics to go to the banks of the Patapsco when Woodstock College opened in 1869. Following regency at Xavier and theology and tertianship in France, he returned to Xavier as a teacher. Soon he was made socius to the provincial in 1884 and was appointed tertian instructor in 1888. He soon realized that superiors had erred in assigning him to such a position when he was barely forty years of age. He understood that he lacked the life experience that an instructor really should bring to the position and so after two years he was moved to Xavier and was installed as rector. In his first three months in the job he dismissed 22 boys from the school for academic reasons and demoted another 18 to lower classes. In November, 1893, he was named the provincial of the Maryland-New York Province. While he carried out his responsibilities efficiently, his heart was really in preaching, so in 1897 he stepped down from the provincialate

and soon took up residence at St. Aloysius parish in Washington, D.C. Here he preached and gave retreats as well as served as prefect of the church. In 1903 he was again assigned as tertian instructor in the new formation house established at St. Andrew-on-Hudson in Poughkeepsie, N.Y. In 1907, he was named pastor of St. Ignatius Loyola Parish in New York where he died in January, 1909.

Perhaps the most unusual of the provincials of the late 19th century was Fr. Edward Purbrick, SJ, who succeeded Pardow in February, 1897.³⁵ First of all, he was not an American but an Englishman. Secondly, he was a convert from Anglicanism, having attended Oxford University and been much influenced by John Henry Newman. Thirdly, he had already been a provincial superior—of the English Province. Born in 1830, he entered the Society in England shortly after his conversion in 1851. Following his ordination in Rome in 1861, he was rector of the Jesuit communities at both Stoneyhurst and Wimbledon and served as tertian instructor for seven years and provincial for nine years. Well into his sixties when he took on the responsibilities as provincial of Maryland-New York, it is not surprising that the job overtaxed his energies, and with the Superior General’s permission he returned to England to recover his health, but eventually he resigned the office effective early in 1901. He did, however, return to the U.S. briefly in 1905 to serve two years as tertian instructor at St. Andrew-on-Hudson. Returning to England in 1907, he died in July, 1914.

³¹An account of his life can be found in *Woodstock Letters* XX (1891), pp. 250-255.

³²*Woodstock Letters* XXV (1896), pp. 90-112 has an extensive biography of Fr. Fulton.

³³See *Woodstock Letters* LV (1926), pp. 268-277 for an account of his life.

³⁴See *Woodstock Letters* XXXIX (1910), pp. 57-78 for an account of his life.

³⁵See *Woodstock Letters* XLIII (1914) pp. 403-04 for an account of his life.

Chapter 4

A NEW CENTURY AND NEW VENTURES

The men who would lead the province in the first decades of the 20th century would bring to their post a variety of experiences. With the resignation of Fr. Purbrick 47-year-old Fr. Thomas Gannon, SJ, was appointed as his successor. Gannon had been rector-president of St. John's College (Fordham) for four years and served several stints as socius to the provincial. He would later serve as tertian instructor and then have the distinction of being the first American Assistant to the Superior General when the United States was separated from the English Assistancy in 1915. He would be succeeded in the office by Fr. Joseph Hanselman, SJ. Born in 1856 and entering the Society in 1878, Fr. Hanselman had spent most of his priestly life at the College of the Holy Cross, first as prefect of discipline and eventually as rector. He was appointed provincial in 1906 and would later succeed Fr. Gannon as American Assistant in Rome. His successor, Fr. Anthony Maas, SJ, was of a different sort. Born in 1857 and entering the Society at the age of 19, he had spent almost his entire priestly career before his appointment as provincial in 1912 at Woodstock College, first as professor of scripture and then as rector. His successor, Fr. Joseph Rockwell, SJ, had been more mobile. He had taught at both Xavier and Boston College, where he also served as prefect of studies, rector at Xavier and then at Brooklyn College; he came to the office of provincial in 1918 at the age of 55, having been a Jesuit for 37 years.

The first years of the new century witnessed the creation of two new endeavors in New York by the Society. In February, 1901, the new Loyola School was dedicated by the archbishop of New York and, on property that had been purchased for \$22,500 in Hyde Park, N.Y., about 75 miles north of New York City, the new novitiate of Saint Andrew-on-Hudson received the novices, juniors and tertians from Frederick.

Loyola School was the dream of Fr. Neil McKinnon, SJ, who had been pastor of St. Ignatius Church on Park Avenue and superior of the community since July, 1893. During the early years of his pastorate the magnificent new Church of St. Ignatius had been dedicated, but a problem was looming on the horizon. As with the parish of St. Joseph in Troy, there was pressure building to

withdraw the Society from any parish that did not have either a college or at least the prospects of a college attached to it. While Fr. McKinnon was not anxious for the Society to lose the parish where so much effort had just been expended to build the new church, more importantly, he recognized that there was a growing need for a school that would cater to the educational and religious needs of the sons of wealthy Catholics in New York City.³⁶ There were a number of private day schools in Manhattan that catered to the children of the wealthy and it was to these that the growing number of well-to-do Catholics had often turned to educate their sons. Rightly fearing - at a time when prejudice against Catholics was not unknown - that the atmosphere in these schools was not conducive to the spiritual development of Catholic young men, Fr. McKinnon believed that the time had come to start a school. After the appropriate approvals from religious superiors and the archbishop had been received, ground was broken for Loyola School in February, 1899, on land which had been purchased by the Society in 1880 at the corner of 83rd Street and Park Avenue.

Classes began in October, 1900, but as the building was not yet complete, the parlor in the rectory was used for instruction. By December, 1900, the building was ready to receive the students and it was formally dedicated by Archbishop Michael Corrigan on February 11, 1901. The structure made a very good impression on visitors. *The New York Herald* noted: "Altogether the building represents the highest degree of architectural excellence as applied to schools."³⁷ The school began small, with only 18 students enrolled in its first year, but this was intentional. With tuition pegged at \$300 per year, the school was meant for a limited audience. As an early brochure described it, the purpose of Loyola was "to offer to Catholic boys of well-to-do families all the advantages of the select, private day schools of New York; the Catholic boy should have training in his religion, and should have the opportunity of enjoying the atmosphere of a Catholic school; this quite naturally, cannot be had except in a school informed and filled with the Catholic spirit."³⁸ Initially the school had a junior division comprising what would now be the sixth through eighth grades of grammar school, and a senior division comprising the four years of high school. As the latter fulfilled what for

the Society constituted a “college,” St. Ignatius parish now had its required college attached.

As Loyola School was taking its first few steps as an educational institution, on January 15, 1903, 123 Jesuits arrived at their new home along the Hudson, some 3 miles north of Poughkeepsie.³⁹ The property, the former Stuyvesant estate, had been purchased for \$23,500 in July, 1899, by Fr. Provincial Purbrick. In demolishing the old mansion, some 750,000 bricks were saved which were used in the construction of the new building. The novitiate had been at Frederick, Md. since 1833, so, not surprisingly, some found the move to be difficult, but the trip from Frederick proved to be uneventful. Superiors had even taken care that there would be no mixing of grades; the novices, juniors, and tertians all occupied separate railway cars on the journey. Fr. John O’Rourke, SJ, who had been novice master at Frederick since 1890, was the first rector and novice master in the new novitiate.

Thanks to the generosity of Mrs. Thomas F. Ryan a magnificent chapel was soon added to the building and was dedicated by New York Archbishop John Farley in 1908.⁴⁰ An additional chapel was located on the grounds of St. Andrews, this one right by the entrance to the property.⁴¹ It was built at his own expense by the contractor, James D. Murphy, who had constructed the main building, with the hope that a benefactor would come along who would make a sizeable contribution to the building fund for the

novitiate and thus could then become the beneficiary of the privileges attached to this chapel, dedicated to Our Lady of the Way. Mr. P. J. Kenedy, a noted publisher, responded, and he eventually attached to this chapel, Della Strada, a mortuary where he and his family could be buried. St. Andrews was to play a significant role in the formation of members of the province for much of the 20th century. The number of novices who would receive their initial training in the Society at St. Andrews in its life as a novitiate (the novices moved to Syracuse on June 13, 1969) was truly impressive. An average of about 41 scholastic novices and 5 brother novices entered at Poughkeepsie each year. (It should be noted that while, for the first number of years, St. Andrews was the only novitiate in the province, in later years there were times when a second novitiate existed— at Yonkers (1917 -1923), Shadowbrook (1923-26), Wernersville (1930-42), and Plattsburgh (1955-59), the last three of which would become the single novitiates of other provinces as the Maryland-New York and later the New York Province was divided.) The tertianship was to remain at St. Andrews until 1939, when it was moved to Auriesville. During the 36 years the tertianship was in Poughkeepsie, there averaged 28 tertians per year in “third probation.” For a brief time, as well, in the early 1920s St. Andrews was home to a number of first-year philosophers. While the juniors were busy with their studies, the novices at St. Andrews received their spiritual formation not only in the novitiate itself but also through outside experiments or “trials.” As early as



The province novitiate, St. Andrew-on-Hudson.

1919, novices were helping the Little Sisters of the Poor in the Bronx (and living at the newly established novitiate in Yonkers) and later living at Fordham. This “trial” was discontinued in 1924. For a few years, an attempt was made to institute a pilgrimage for the novices, and eventually an experiment was established at Auriesville. The most long-lasting of these major experiments was the one associated with Calvary Hospital in the Bronx.

St. Andrew-on-Hudson was not only a house of formation. Several of the priests attached to the community were involved in apostolic work in the area. A month after the novitiate opened, one of the priests began to celebrate Mass each week at Hudson River State Hospital, located just down the road from the novitiate. This facility for the mentally ill had more than 2,000 patients, many of whom were Catholic.

While the move of the novitiate in 1903 was certainly a dramatic one, an even more significant move of a formation house almost occurred a few years later as a plan was once again proposed to move Woodstock College, the philosophate and theologate, to New York City.

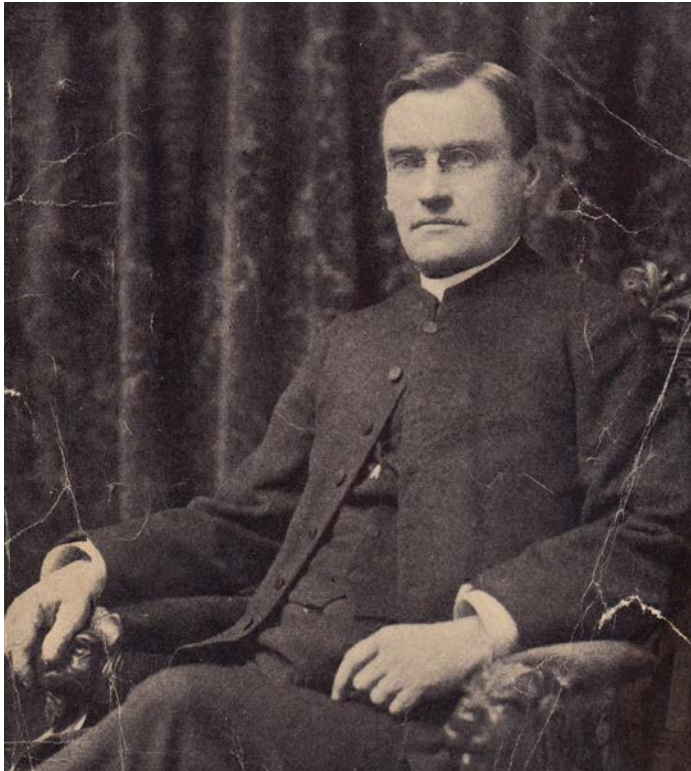
Following the death of Fr. Martin, in 1906 Fr. Francis X. Wernz, SJ, was elected Superior General at the 25th General Congregation. The new General envisioned a great Jesuit university arising in the United States, one that could be matched against

the great Jesuit schools in Europe. It would have a graduate school, professional schools, publications, and, of course, a scholasticate. In the Superior General’s mind, New York City was the logical location for such a school, and so he ordered the move of Woodstock College to the Bronx.⁴² Cardinal James Gibbons did not object to the move and Archbishop Farley, Corrigan’s successor in New York, and a Fordham alumnus, favored it as well. The major objection to the plan seems to have come from Fordham itself, where there was a concern about the impact that the addition of a couple of hundred clerics would have on the university. A counterproposal was made to move the scholasticate to the New York City suburbs, and with this in mind an estate in Yonkers, just north of the Bronx, was purchased for \$750,000 and appropriately named Woodstock-on-Hudson. By 1911, Fr. Wernz had given his approval to this relocation, but objections from some still persisted. The death of the Superior General in 1914 ended all talk of a move, at least for a while longer.

The Fordham to which the theologate had almost moved was no longer the small college it had been in the 19th century. By 1907, St. John’s College had become Fordham University, with new medical and law schools to expand its educational work. The campus, however, had grown smaller, with the city’s purchase, for \$93,000, of land which would become the Botanical Gardens, and the sale, for \$80,000, of a parcel of land on its eastern edge that would be the site of Fordham Hospital.



Novices enter the dining room at St. Andrew

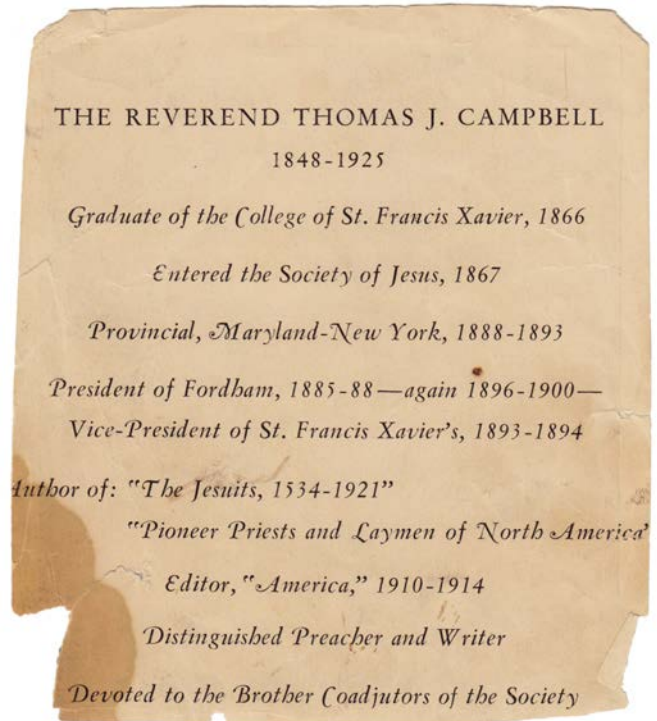


A photo of Fr. Thomas Campbell, SJ

An additional piece of property came into the Society's possession in 1907, when Fr. William Walsh, SJ, the pastor of the parish of Our Lady of Loretto, managed to secure a promise of funding that would allow him to purchase, for \$8,000, a piece of land with the building located thereon in Monroe, N.Y.⁴³ He had been renting the property each summer for the previous two years as a vacation spot for the Italian boys who lived in his parish. He had a concern that if he could not provide an attractive summer getaway, these children might come under the sway of various Protestant groups that were already providing excursions outside the city in the summer months. The Panic of 1907 undid the anticipated funding, but Walsh went ahead with the purchase and arranged things such that he was able to pay off the mortgage on the property in a few years. He stipulated that the property was always meant to be the Society's, not the parish's, and he anticipated that the old hotel on the grounds could eventually serve as the juniors' villa.

Publications were also a part of the province's apostolates. The Apostleship of Prayer was begun by a French Jesuit in 1844 and, in 1852 began publishing *The Messenger of the Sacred Heart*. The movement spread to the United States in the years after the Civil War and an American edition of the magazine soon appeared. In 1892, Fr. John Wynne, a Maryland-New York Jesuit, took over the editorship of the publication. In 1902, he decided

that the time had come to divide it into two distinct ones—*The Messenger of the Sacred Heart* would continue as a devotional and family-oriented organ for the Apostleship of Prayer and a second one, *The Messenger*, would be of a more learned and literary nature. In 1907, both magazines had been moved from Woodstock to Fordham, and Wynne decided to make some refinements to *The Messenger*. His proposal for the new journal was “to gather into one central publication a record of Catholic achievement and a defense of Catholic doctrine, built up by skillful hands in every region of the globe. It will discuss questions of the day affecting religion, morality, science and literature, and suggest principles that may help to the solution of the vital problems constantly thrust upon our people.”⁴⁴ In some ways the new publication would be the American equivalent of *The Tablet*, the first-rate Catholic magazine published in England. The new journal would be called *America* as an indication of its scope—it was to be international in its news and views, and national in its circulation. Its national scope would also be demonstrated in that its board of editors would be drawn from all the American Jesuit provinces, not just Maryland-New York. The first issue of *America* magazine appeared in April, 1909. Wynne himself, who was also editor of the *Catholic Encyclopedia*, remained as editor of *America* for only a few months, being succeeded by Fr. Thomas Campbell, SJ, the former provincial. The editorial staff of *America* led a rather peripatetic existence, moving several times in the first few years before finally taking up residence



Information about Fr. Campbell on the reverse side of the photo to the left.

on West 86th Street in 1917 as a House of Writers, dependent on the St. Ignatius community.

The year 1907 was a significant one for the Society in all of North America. Following on Decree 8 of the 25th General Congregation of the previous year, Father General Wernz began a significant restructuring of the Society on this continent. On June 7, 1907, the Superior General issued a decree transforming the Mission of Canada into the Province of Canada; likewise, on that same day the Province of New Orleans was erected and the Province of Mexico was reestablished. The Rocky Mountain Mission was joined to the California Mission, soon to become the California Province. The Buffalo Mission of the German Province came to an end with much of its territory being joined to the Missouri Province, but with the western New York portion being added to the Maryland-New York Province. Thus Canisius College and High School, along with the parishes of St. Michael's and St. Ann's, now fell under the jurisdiction of the Maryland-New York provincial along with the 62 Jesuits who were staffing these institutions.

The Jesuits of New York were not unfamiliar with "the Queen City of the Lakes," since the Society's presence in Buffalo dated from 1848, a year after the diocese of Buffalo was erected, when two Jesuits from the New York-Canada Mission preached a mission at St. Louis Church in the city.⁴⁵ This particular parish had been a major headache for bishop Hughes when the city was part of the New York diocese and it continued to be one for Bishop John Timon, the first Bishop of Buffalo. The issue was trusteeism, wherein lay trustees controlled the parish church. The Society soon established itself in several parishes in the suburbs of Buffalo and the bishop sought to install one of the Jesuits as pastor of St. Louis. When the trustees refused to accept him, the bishop established nearby the parish of St. Michael the Archangel and placed it in the care of the Society. By early 1852, a small church had been erected and, in 1858, in another part of the city, a second Jesuit parish, St. Ann's, was founded. Debt was a major problem for these early Jesuits since the cost of purchasing land had been significant. Nonetheless the fathers pressed on and in 1864 began construction of a much larger St. Michael's Church to replace the hastily built one that had been erected during the controversy with St. Louis. The new church was dedicated in 1867, and though severely damaged in a fire in 1962, it remains in operation to the present day. St. Ann's also prospered, and in 1886 a new, larger church replaced the original 1858 structure.

Much of the ministry of the Society in Buffalo had

NOTABLE JESUITS

FR. JOHN WYNNE, SJ

The Society of Jesus has a long tradition of using the printed word to spread and defend the Gospel. Fr. John Wynne, SJ, was a man who devoted much of his long life to this work. Born in New York in 1859 and educated at Xavier, he entered the New York-Canada Mission at West Park in 1876. Following the usual course of



Jesuit formation, he was ordained in 1890 and was soon missioned to work on the staff of the *Messenger of the Sacred Heart*. In 1909, he became the founding editor of *America* magazine, all the while continuing his work as one of the editors of the original Catholic Encyclopedia. The author or editor of several other religious works, he also served as a vice-postulator for the cause of the North American Martyrs until their canonization in 1929. Fr. Wynne's long and fruitful life came to an end in 1948.

been directed toward German speaking Catholics. A growing problem was finding personnel within the New York-Canada Mission who could speak that language. Eventually the superior of the mission requested that the Superior General establish a mission for the German Americans with Buffalo as a base, and entrust it to one of the German Provinces. This the General eventually did and in 1869 German Jesuits entered the city to begin work. A small school was quickly established at St. Michael's and dedicated to then Blessed Peter Canisius. Thus began Canisius College and High School.⁴⁶ In 1872, the cornerstone was laid for what was to be the main building of the college on Washington Street. In 1875, a large piece of property was purchased about two miles from the Washington Street school. In 1912, this would become the new home for Canisius College. In the meantime, in 1883, what would later be known as Canisius High School was incorporated as the Academic Department of the college. In 1894, following a practice that was becoming common in many Jesuit schools, the course of studies at Canisius was lengthened to eight years, with a separate four-year high school and a four-year college program.

High school students far outnumbered the college students at this time (by a ratio of five-to-one), again, much like the situation on other Jesuit schools, and in 1912 the decision was made to physically separate the two, with the high school remaining at Washington Street and the college moving out to Main Street, to the property that had been acquired in 1875 and where the first of many academic buildings had already been erected. The high school would remain at St. Michael's until the mid-1940s when it moved to its present location on Delaware Avenue.

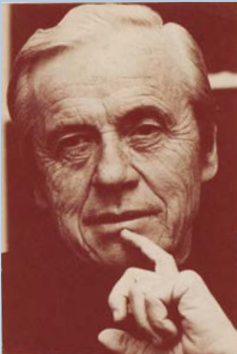
The borough of Brooklyn, united to New York in 1898, could not be neglected by the province. While Bishop John Loughlin, who governed the Brooklyn diocese until his death in 1891, had not been keen on having Jesuits work in his jurisdiction, his successor, Bishop Charles McDonnell, an alumnus of Xavier, was eager to have the Society establish a college in Brooklyn.⁴⁷ He had offered Fr. Purbrick an already existing parish where a Jesuit college could be located, but the provincial, upon examination of the place, decided that it was in such a run-down part of the borough that a college could not possibly succeed there. An offer of another parish to Purbrick's successor, Fr. Thomas Gannon, was likewise deemed unacceptable. In the days when the majority of the faculty and staff at a Jesuit school were members of the Society, there was also a manpower issue involved in committing the province to another college. That being said, the great and consistent growth in men entering the province in the early years of the 20th century gave the next provincial, Fr. Joseph Hanselman, SJ, confidence that a new venture could be launched, and so in 1906 permission was secured to open a college in Brooklyn.⁴⁸

Land which was once the site of Kings County Penitentiary seemed the ideal location and the province entered into bidding at public auction for a parcel of land large enough to hold the college that was envisioned. Unfortunately, other individuals also saw great potential in the site and the price eventually paid for the land, almost a quarter of a million dollars, was considerably more than the province had expected. The cost of the land and of the first building would saddle the college with a debt that would later have serious consequences for the institution. Nonetheless, construction was begun on the first of what was planned to be several buildings, with the intention of starting classes in the grammar and high school divisions in the fall of 1908. Sufficient progress was made so that more than 200 students were able to start classes in three years of grammar school and four of high school on September 15, 1908. (Rather than take in students in one grade only, which would become the norm in later foundations, students here were admitted into

NOTABLE JESUITS

FR. WALTER BURGHARDT, SJ

The Fathers of the Church, the great theologians of the early Christian centuries, exercised an enormous influence on the teachings of the Church in its formative years. A man who dedicated himself to studying and teaching the thought of these giants was Fr. Walter Burghardt, SJ. Graduating from Xavier High School and entering the Maryland-New York Province in 1931, Fr. Burghardt immersed himself in the writings of the Fathers of the Church (patrology) while a student at the Catholic University of America. Becoming professor of patrology at Woodstock College in 1946, he would remain on the faculty through the school's transition to New York City, until its closing in 1974, when he moved on to teach the same subject at Catholic University. He spent the last years of his active life as a senior fellow at the Woodstock Center in Washington. While no doubt influencing generations of Jesuits through his teaching and preaching, Fr. Burghardt exercised an even wider influence through his work as an editor of *Theological Studies*, a task he carried out for 45 years.



several grades.) Tuition was set at \$100 per year. As would be the case for the whole history of Brooklyn College, the great majority of its students would be in the high school division. In September, 1909, the first students were accepted into the first-year course in the collegiate division.

Brooklyn College, as the school was formally known, had been granted a provisional charter by the Regents of the State of New York in 1908. This charter would become absolute in 1913 provided that the institution had assets that exceeded its liabilities by \$500,000. Unfortunately, by 1913, when the first group in the collegiate division was finishing its course of studies and was ready to graduate, the college was still mired in debt, and, according to the province procurator, having trouble even paying the interest on its debt. To resolve at least some of these difficulties the trustees of the college requested that its charter be amended to make it simply a grammar/high school (to be called initially Brooklyn Academy and, in 1927, Brooklyn Preparatory School) and, with the cooperation of the College of St. Francis Xavier, to have the charter of Xavier moved to Brooklyn so

now the college would become the collegiate division of Xavier, operating in Brooklyn. This was eventually approved. This was agreeable as well to Xavier because its own collegiate division, located as it was in the middle of a rapidly growing major city, was no longer able to attract a significant number of students to its spatially very limited campus.

The challenge of running several colleges that would provide a high quality education to students but with the limited manpower that the province had available was well understood both by the rectors of the colleges and by province officials. Fr. David Hearn, SJ, rector and president of Xavier, realized in 1904 that with just five students in its graduate department the graduate school at Xavier could not continue, and it was discontinued in 1906.⁴⁹ The collegiate division was suffering as well from declining enrollment. Other New York colleges such as City College and Hunter had moved their campuses to more spacious locations within the city, but Xavier was unable to do this. By 1909, a decision was reached that the college would have to be closed. Fr. Provincial Hanselman held a series of discussions between 1911 and 1912 with the current and former rectors of the colleges in the New York area. He decided, among other things, that, for both educational and financial reasons, some type of merger should be attempted between Fordham and Xavier. Accordingly, the collegiate division at Xavier was relocated to Fordham where it entered into a complicated arrangement with the university. The experiment was not a success, however, and was soon abandoned. Thus a move to Brooklyn offered another possibility, though this too would not be of long duration, and soon there remained to Xavier only its thriving high school division.

The educational endeavors of the province were by no means finished with the start of Brooklyn Prep. In 1911, a parishioner at St. Ignatius in Manhattan, a wealthy woman recently widowed, had been discussing with Fr. David Hearn, SJ, formerly of Xavier, and now the pastor and superior at St. Ignatius, various options for her charitable impulses.⁵⁰ After making sizable donations to a number of worthy causes including St. Ignatius Church, she decided she would like to make a major gift to the province. Two possibilities emerged: the construction of the seminary on the property that had been recently purchased in Yonkers or the establishment of a free school for Catholic boys in New York City. This latter option was one dear to the heart of Fr. Hearn. While president of Xavier several years earlier, he had worked out a plan to provide tuition assistance that would enable even poor boys to attend Xavier. Archbishop Farley, it seems, was concerned that Jesuit schools were too elitist, with

tuition beyond the reach of the many poor Catholics in the city. Furthermore, Fr. Hearn was well-aware of the old tradition in the Society where Jesuit schools did not charge tuition. His benefactress, after visiting the Yonkers site, decided it was not suitable, and so opted for the establishment of a high school. Permission was procured from Father General Wernz, and on Christmas Eve in 1912 the first installment of \$500,000 was handed over to Fr. Hearn to launch the school, placed under the patronage of St. John Francis Regis. Fr. Anthony Maas, SJ, who had become provincial just two months earlier, would much rather have seen the gift go to the construction of the seminary -- he had recently been the rector of Woodstock College -- but the benefactress had made up her mind and the Superior General had given his permission, so the matter was closed. Through the agency of third parties, six lots were purchased across from St. Ignatius Church on 84th Street through to 85th Street and the architectural firm of Maginnis and Walsh, which had worked on Boston College's new Chestnut Hill campus, was retained. Construction moved along quickly and in September, 1914 the first 250 students arrived to begin their freshman year.

The ministry of the Spiritual Exercises has been an important one for the Society from its earliest days, so it is not surprising that it would continue to be so in the Maryland-New York Province, but the growth of the practice of giving the Exercises to the laity had a curious beginning. Inspired by work on the lay retreat movement that was being done by a Jesuit in England, several Xavier alumni approached the Maryland-New York provincial, Fr. Hanselman, for his assistance in getting a similar program started in New York.⁵¹ Hanselman selected Fr. Terence Shealy, SJ, for the work. The pressing need for an apostolic venture that would focus especially on the spirituality of the working man was clear to insightful Catholic leaders in the late 19th and early 20th century. Leo XIII's encyclical *Rerum Novarum* brought the "social question" to the forefront as the growing attraction of socialism, especially among the working classes, was unarguable. Of special concern was the way in which working class Catholics were gradually losing their respect for the Church and its leaders. As Shealy noted, "[T]he democratic awakening of the masses and their power at the ballot box leads to an unhealthy independence in the domain of religious authority, and an alarming freedom of thought and action. The relations between the worker and the master are becoming mechanical and impersonal, and the tendency is to create similar relations between the worker and the Church. At any rate the attitude of the workman towards the Church, at least in our great centers of industry, is not what it used to be..."⁵² Furthermore, he notes, "The forces of Socialism and irreligion are using every form of argument and

appeal to win his allegiance.”⁵³ While the hierarchic and even paternalistic attitude expressed here may seem strange and off-putting to us today, it did represent very much the view of Church and society common among Jesuits at that time.

Fr. Terence Shealy, SJ, would become the man most clearly identified with the lay retreat apostolate in the United States, in the early part of the century. He was born in County Cork, Ireland, in 1863, came to America to enter the novitiate at Frederick in 1886 and was ordained at Woodstock in 1898. With the provincial’s request that he assist the Xavier alumni, he organized in 1909 the “Week-end Retreat for Laymen” and began giving retreats that lasted from



Born in Ireland in 1863 Fr. Terence Shealy, SJ, would eventually enter the novitiate in the United States where he was instrumental in starting the lay retreat movement.

Friday evening until Monday morning.⁵⁴ The initial site for these retreats was Fordham University, but soon they were moved to Keyser Island. Apparently, some thought had been given to establishing a retreat house for laymen on the university campus but this was dropped in light of the fact that when classes were in session and student boarders were on campus, there was no way the retreatants could find the quiet needed to make the retreat. Keyser Island was only a short term solution and the Laymen’s League, which had been established to promote the retreat movement, assisted Fr. Shealy in the search for a suitable location for a retreat house. A 20-acre site in Staten Island was soon located. The property, known as the Fox Villa, had on it a large mansion that could be used to house the retreatants and its location was in close proximity to the Staten Island Rapid Transit, so retreatants could reach the house easily. The Society purchased the property for \$50,000 and the lay retreat movement now had a permanent home. The movement was vigorously supported by Church authorities and in its first five years more than one hundred retreats were preached to almost 2,500 men. At the time, Mt. Manresa did not have a resident staff, and Shealy used to commute each weekend from Manhattan to conduct the retreats. Over the succeeding decades the lay retreat movement would expand far beyond these humble beginnings.

The spread of socialism among the working class

remained a great concern for Shealy, and in late 1911 the first edition of a monthly magazine, *Common Cause*, appeared. With articles such as “The Menace of Radical Education” and “Would Socialism Destroy the Family,” it aimed to alert people to the danger lurking in the workplace. Due to a lack of funding, however, the magazine had only a four-year run. The growth of socialist influence among the working class, however, would not be stemmed simply by weekend retreats. Shealy recognized the need as well for a “School of Social Studies” to train men who could bring Catholic social teaching to the market place and the work place. For 11 years beginning in 1911, Shealy’s School of Social Studies attempted to do this; however, as it mainly attracted middle class men rather than workers, it did not achieve its aim, and it was eventually merged with Fordham’s School of Social Work.⁵⁵ While not a success, Shealy’s efforts can be seen as an initial, though failed, effort that would later find more successful expression in the Labor Schools that the province would establish in the 1930s and 1940s.

As the work of the lay retreat movement in its early days was very much associated with Fr. Shealy, so also another work begun in the early years of the 20th century became closely associated with another Jesuit, Fr. Joseph Stadelman.⁵⁶ In this instance it was the apostolate to the blind. Stadelman had been involved with the care for the deaf when he was approached by a blind woman concerned about the dearth of Catholic reading material available for those without sight. Various systems of writing in tactile print had been developed that would enable the blind to read, but no Catholic book apart from a few copies of *The Faith of Our Fathers* was to be found in the entire country. Thanks to some timely donations, the equipment needed to produce books for the blind was purchased and installed in the basement of a building the Apostleship of Prayer was using across the street from Xavier on 16th Street. The first book published was the *Baltimore Catechism*, since there was a felt need to provide blind Catholics with a work that would instruct them in their faith. The Free Catholic Publication Society for the Blind was formally incorporated in 1904, with Stadelman as the director and several lay women as the president and vice-presidents of the Society. A few years later, in order to secure a more stable foundation for the work, now known as the Xavier Free Publication Society for the Blind, the lay trustees resigned in favor of a new board consisting of nine Jesuits. Over the next several decades, the Xavier Society would produce several thousand volumes to form a library, eventually located on West 97th Street, where the blind could borrow books on a wide range of subjects, most particularly those of a religious nature. In the 1930s, advances in technology enabled the

Society to make available recordings of works to go along with those written in Braille.⁵⁷

The year 1914 also witnessed the outbreak of World War I, and while the United States did not formally become involved in the war until April, 1917, it was inevitable that the war would have a great impact on both the personnel and the institutions of the province. The reality of the war was brought close to home when on July 30, 1916, the so-called Black Tom explosion occurred. Many railroad yards were located in Jersey City, near New York Harbor and the Statue of Liberty. Here, a train filled with munitions intended for shipment to Europe, exploded, quite possibly because of sabotage. St. Peter's College, located on Grand Street, was only about one mile away, and the school and the church sustained about \$12,000 in damage from broken windows, including stained glass in the church and damage to walls.⁵⁸

World War I also had a significant impact on the government of the universal Society. Following the death of Fr. Wernz in the summer of 1914, the 26th General Congregation had elected as Father General the assistant for Germany, Fr. Wlodimir Ledochowski, SJ, on February 11, 1915. The new Superior General was of Polish extraction and had been a subject of the Austro-Hungarian Emperor. A problem then arose when on May 23, 1915, Italy joined the war on the side of the French and British and against Germany and Austria-Hungary. Because the Superior General was technically an enemy alien, he could not remain in Rome, and so on August 1, 1915, the Superior General and his curia moved to Zizers in Switzerland. Although for more than 60 years the Society had been forbidden by Swiss law from operating in that country, the government allowed the Superior General to enter its territory, where he would govern the Society until his return to Rome at the end of 1918. Going with the Superior General into "exile" was the first assistant of the newly created American Assistancy, Fr. Thomas Gannon, SJ, the former provincial of the Maryland-New York Province.

Following Congress's declaration of war in 1917, the rapid growth of the armed forces of the United States meant that there would be many young Catholic men now in uniform whose spiritual needs would have to be attended to. The Society in the United States and the Maryland-New York Province in particular were quick to respond. Frs. Richard Rankin, SJ, and Gerald Tracy, SJ, were the first of 19 members of the province who would don the uniform of chaplain in the United States military. Some saw action in Europe while others served in camps in America.

NOTABLE JESUITS

FR. STEPHEN DUFFY, SJ, AND FR. VINCENT TAYLOR, SJ

Within three weeks in the late summer of 1913, two of the great Jesuit high school teachers of the New York Province came into this world, one in Brooklyn, Stephen Duffy, and the other in Montclair, N.J., Vincent Taylor.

Fr. Duffy, the elder of the two, entered the Society at Wernersville in February, 1931, and Fr. Taylor did the same at St. Andrew-on-Hudson in August, 1932. Both went through the regular course of studies within the Society before serving at the apostolates that occupied them for the rest of their active lives. Fr. Duffy would teach Latin, Greek, and theology at Regis from 1945 until 1991, and then for the next ten years would serve as a tutor for students experiencing academic difficulties. He also had a side occupation running a weekly pool during the football season. Calling himself the "Bukidon Bookie" he would provide students with the opportunity to make a very small wager on the outcome of NFL games. Half of the funds raised each week would be set aside for the Philippine Missions. His aim was not merely to raise funds, but also to raise the consciousness of the students regarding global human needs.

Fr. Taylor arrived at Xavier in 1947 to begin a ministry that would last until his death in March, 2000. While he taught Latin and theology for a time, he was most noted as an English teacher. Spending more than 50 years in the classroom, he committed himself each year to trying to be a better teacher than he had been the year before. Countless Xavier students over the decades thus benefitted from his great dedication.

Conscription also made an impact on the province. Members of the clergy, broadly defined, were considered ineligible for military service but unmarried men 21 to 31 (and eventually 18 to 45) had to register and could be drafted into the armed services. The decision was made to confer minor orders on many men in their early stages of formation and thus render them ineligible, as clerics, for military service. At St. Andrew-on-Hudson alone, minor orders were conferred on 161 novices and juniors from late 1917 through the spring of 1918.

Not surprisingly, the war had an effect on Jesuit higher education. At both Brooklyn College and St. Peter's College the enrollment was low to begin with, with fewer than 100 men taking courses in each when America entered the war. With conscription

aimed especially at the age group from which college students were drawn, the future for these schools was not bright. The Federal Government through the War Department had created the Students Army Training Corps (SATC), designed to prepare college students for eventual service in the military during the war. Implementation of this program would require a certain amount of consolidation, since the government was not going to run a SATC program at every college. Fordham was the logical site for the program among the Jesuit colleges in the New York area, and thus students from St. Peter's College and from Brooklyn College went to Fordham in the fall of 1918. College classes were suspended both in Jersey City and in Brooklyn. With the war ending suddenly in November, 1918, SATC was soon eliminated, but St. Peter's was unable to reestablish its collegiate division for more than a decade and Brooklyn College lasted only briefly.

The end of the war in November, 1918, did not signal a period of peace and tranquility, for the influenza pandemic had already broken out. This plague, whose world-wide death toll has been placed as high as 100 million by some scholars, was, contrary to most flu outbreaks, particularly devastating among healthy young adults. Jesuit scholasticates were hard hit by the disease, with four young men dying at St. Andrew-on-Hudson alone in less than a week in late January, 1919.

The years immediately after World War I witnessed many changes in the United States, as this country finally became a nation more urban than rural and as Congress passed a series of laws greatly restricting immigration. It was also significant for the Maryland-New York Province, with the addition of an important new missionary territory and the first major division of the province with the splitting off of the New England states first into a vice-province and then into an independent province.

Pope Benedict XV, in his 1919 encyclical *Maximum Illud*, laid great stress on the importance of the missions, and so it was not surprising when he assigned to the Society care for the area around Bombay, India. Father General Ledochowski asked the Maryland-New York Province to take responsibility for this and the provincial, Fr. Joseph Rockwell, SJ, asked for volunteers. There was a generous response to this request, and 10 men (8 priests and 2 scholastics) were chosen for this mission.⁵⁹ Although the Maryland-New Yorkers had not yet set foot in India, the 1920 Catalogue of the Province listed the various houses and works that would soon be staffed by the Americans. When the men applied to the British government for the necessary visas, however, a problem arose.

Initially there was no response to the request; then the scholastics were denied permission to enter the country. Finally, it became clear that the priests would never receive the needed documents either. Some speculate that the British government was determined to keep missionaries from allied countries out of India. Others think that the problem lay in the Irish names of many of the men from the province applying for admission to India. The Easter Rebellion had been only a few years earlier. Rather than wait around for permission that would never come, the Superior General, in a letter of June 4, 1920, told Rockwell to send the Americans to the Philippines and that an equal number of Spaniards then in the Philippines would be sent to India.⁶⁰ Thus it was that, although several American Jesuits, including some for Maryland-New York, were already working in these islands, the first large contingent of twenty Jesuits arrived in Manila in July, 1921, and the listing of the Bombay apostolates disappeared from the Catalogue.⁶¹

The formal separation of the Philippine Mission from the Province of Aragon and its incorporation as a Mission of Maryland-New York finally took place in the spring of 1927. At that point there were in this mission 176 Jesuits, of whom 46 were Filipinos, 53 Americans and 77 Spaniards. The mission then contained two colleges and twenty-four other residences. The Americans wasted no time in extending their missionary endeavors. In 1928, an Ateneo was established in Zamboanga and in 1933 the new novitiate at Novaliches was formally opened. It continued to grow with the addition of an annual infusion of Americans from Maryland-New York as well as native vocations to the point where, at the outbreak of World War II in the Pacific in 1941, there were 310 members of the mission, of whom 130 were Filipinos.⁶² This mission would remain for decades a major commitment of the province both in terms of men and in terms of money.

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³⁶The story of Loyola School can be found in Robert F. Meade, *The Centennial History of Loyola School: 1900-2000* (n.p. 2000).

³⁷Meade, p. 4

³⁸Meade, p. 6.

³⁹The 1902 volume of *Woodstock Letters* contains a lengthy account of the move from Frederick to Poughkeepsie on pages 430-452. Also, in *Woodstock Letters* 83 (1954), pp. 177-196 William Bangert, SJ, authored an article entitled “Saint Andrew through Fifty Years” which contains information on the early years of the house.

⁴⁰A description of the chapel can be found in *Woodstock Letters* XXXVII (1908), pp. 112-118.

⁴¹Details of the following can be found in Edward Devitt, SJ, “A History of the Province,” *Woodstock Letters* LXIII (1934), pp. 416-417.

⁴²R.E. Curran, *Shaping*, pp. 280-282.

⁴³Documentation of the early years of the Society at Monroe can be found in the New York Province archives.

⁴⁴Editorial from *The Messenger* (predecessor of *America* magazine) quoted in *Woodstock Letters* XXXVIII (1909), p. 303.

⁴⁵An excellent account of the early years in Buffalo, one on which I have relied heavily for the following, can be found in Francis X. Curran, SJ, “The Jesuits Return to Western New York,” in Curran, *The Return*, pp. 108-123.

⁴⁶For a more detailed account see James J. Hennesey, “A History of Canisius High School,” in *Woodstock Letters* LXXXIII (1954) pp. 352-364.

⁴⁷A short history of Brooklyn College/Prep through 1950 can be found in an unpublished manuscript by Robert Nelson, SJ, in the New York Province archives.

⁴⁸*Woodstock Letters* XXXIX (1910), pp. 167 ff. has a detailed account of the start of the school and the plans for its physical plant.

⁴⁹*Xavier: Reflections* pp. 99-100.

⁵⁰A very detailed account of the founding of Regis High School can be found in the first chapter of Anthony Andreassi, CO, *Teach Me to Be Generous: The First Century of Regis High School in New York*, (New York, Fordham University Press, 2014).

⁵¹Joseph McShane, SJ, “A Survey of the History of the Jesuit Labor Schools in New York: An American Social Gospel in Action,” *Records of the American Catholic Historical Society of Philadelphia*, Vol. 102 #4 (1991) pp. 38-39.

⁵²Terence Shealy, SJ, “Retreats for Laymen,” *Woodstock Letters* XL (1911) p. 20.

⁵³Shealy, SJ, p. 20.

⁵⁴A brief account of the early retreat movement can be found in Thomas Campbell, SJ, “Mount Manresa” in *Woodstock Letters* XLV (1916), Pp. 12-15.

⁵⁵McShane, SJ, A Survey, pp. 40-41.

⁵⁶The story of the early years of the Xavier Society for the Blind can be found in Joseph Stadelman, SJ, “The Xavier Free Publications of the Blind,” *Woodstock Letters* LXIII (1934), pp. 39-75 and “The Xavier Free Publication Society and Free Circulating Library for the Blind,” *Woodstock Letters* LXVI (1937), pp. 396-402.

⁵⁷Stadelman, SJ, *Xavier Free...and Free Circulating*, pp. 398-399.

⁵⁸*Woodstock Letters* XLV (1916), p. 437.

⁵⁹An account of this can be found in *Woodstock Letters* XLIX (1920), pp. 390-91.

⁶⁰The letter can be found in *Woodstock Letters* L (1921), p. 380.

⁶¹A lengthy account of their journey from New York City can be found in *Woodstock Letters* L (1921), pp. 319-31.

⁶²*Woodstock Letters* LXXIV (1945), p. 73

Chapter 5

BETWEEN THE WARS

The years between the two world wars were transformative not only for the United States but also for the Society in the Maryland-New York Province. Undoubtedly the most dramatic change was the separation of the New England states to form initially a vice province and then a fully independent province in 1926. The reasons for the separation were very clear: the geographic size of the province, and the number of men, communities, and apostolic works were such that there was a need to establish at least one other separate administrative structure. It was not immediately clear how many units the province should be divided into and where the dividing line(s) should be. Some thought was given to a threefold division, though twofold seemed a better option. Yet, even here there were questions of where the dividing line should be. For example, should the New England States and New York and New Jersey be one province and New Jersey and everything south of that form a second one? Or should the New England States by themselves form the boundaries for one province and everything else form the other? Following on opinions solicited from both the provincial and the Visitor, Fr. Norbert de Boynes, SJ, on July 31, 1921, the latter option was approved, and the region of New England was erected, still a part of the Maryland-New York Province but with its own vice-provincial, Fr. Patrick O’Gorman, SJ. There were 157 Jesuits working in the region at two colleges (Boston College and Holy Cross), two parishes, a high school in Boston, and a retreat house in Connecticut. The number may seem small in comparison to the whole province which



Delivery truck outside the *Messenger of the Sacred Heart* Building, now Murray-Weigel Hall. At one point, 300,000 issues of the magazine were printed and distributed each month.

then numbered more than 1,100 men, but one must recall that there were a number of New England men, many of them scholastics, who were then in the southern part of the province at places like St. Andrew-on-Hudson and Woodstock.

Houses of formation were quickly established in the region with the acquisition of a novitiate/juniorate at Shadowbrook in western Massachusetts and at Weston, some 10 miles from Boston College, which would be the site initially of a philosophate and, when the New England Province was formally erected, of a theologate as well. The decree of Superior General Ledochowski formally establishing the New England Province was issued on July 2, 1926, and became effective on July 31st.⁶³ One can get some sense of the need for the division when one considers that, just before the split, the Maryland-New York Province had 657 scholastics, the largest number of men in formation in the whole Society. Fr. James Kilroy, SJ, the first prefect of studies at Regis High School and former rector of St. Ignatius Church in New York, became the first provincial of the new province.

The 1920s can best be described as a period of steady expansion of existing apostolates more than extension into new ones. For *America* magazine, the 1920s were a time of great growth. In 1925 its circulation stood at 29,600, but by early 1929 it had reached 38,500. This increase was aided by a new strategy to make the magazine available for purchase at the door of parish churches.⁶⁴ *America* had many issues to focus on during the 1920s and 1930s. International affairs had early been a topic of interest to the editors of the magazine, especially for Fr. Richard Tierney, SJ, the editor from 1914 to 1925. The persecution of the Church in Mexico certainly attracted the attention of *America*'s writers as would the Spanish Civil War in the late 1930s, when the magazine took a strong stand against the anti-clerical republican government. Domestic issues such as Prohibition and legislation restricting immigration in the 1920s and organized labor movement in the 1930s were covered in the magazine's pages. *America*'s interest in issues of social justice reflected especially the concerns of Fr. John LaFarge, SJ, who served as an assistant editor for many years beginning in the mid-1920s.⁶⁵ The *America* staff moved in the mid-1920 to a new location on West 108th Street in



A staff meeting for *America* magazine. Fr. John LaFarge, SJ, standing, points to North Africa for Fr. Thurston Davis, SJ, the editor in chief of *America*, as other editors look on.

Manhattan, where it would remain until the mid-1960s.

The staff of *The Messenger of the Sacred Heart*, who had been living for more than a decade at Kohlmann Hall (two houses on West 181st Street) moved to a new location specifically designed for the magazine on Fordham Road next to the university campus. Two new buildings were erected: a new Kohlmann Hall, which would be the residence not only for the Jesuit staff of the magazine but also for the provincial and his staff, was completed by May, 1924; and right next to this building a much larger one that would house the printing press and have space for storage and records was finished in 1923.⁶⁶ The provincial had thought that one or other of the province high schools in the city might have some use of the old *Messenger* buildings, but when none seemed interested, they were sold. New quarters for the magazine were certainly needed. In 1907, when *The Messenger* came to New York, it had a circulation of about 28,000; by 1924 it had reached 310,000.⁶⁷

The Messenger of the Sacred Heart was not

the only thing new in the Bronx in the 1920s. At Fordham University, the University Church was lengthened by 75 feet with a new sanctuary and a cupola. A new building devoted to biological science was constructed, a seismic station for measuring earthquakes was donated, a new library building was dedicated, and the new gymnasium was built. This last facility was opened in fine fashion with a basketball game between Fordham and Boston College, won by the home team. Total enrollment at the university in 1926 neared 4,500 students (not counting the Prep or summer school students). Near the end of the decade, the Jesuits at Fordham got for themselves a new residence, called, at the time, Faculty House but later known as Loyola Hall. This imposing building would be able to house 55 Jesuits, along with chapel, a recreation room, bedrooms for the priests, scholastics and brothers, as well as the refectory.

Canisius College was also prospering, with an increasing enrollment and expanding facilities. An evening school and a summer session, in both of which women were allowed to enroll, were added in 1919 and the overall enrollment in all its divisions,



Kohlmann Hall, on the left, the residence for Jesuits who worked at the *Messenger of the Sacred Heart* Building, on the right. Note the turrets, and the large area where the printing press was located.

excluding the high school, was by the middle of the decade 27% higher than it had been just before World War I had broken out. Its science offerings were greatly expanded, especially in the area of chemistry. In 1925, two new wings were constructed onto its main building and in 1926 an athletic field was added.

Care of the elderly and infirm members of the province, an important work in the late 20th and early 21st centuries, was not a major issue in the early 20th century, perhaps in part because of the state of medicine in those days and the shorter life expectancy that curtailed the number of elderly and infirm. Nonetheless, there were men who needed care. The practice seems to have been that those in serious need of extended care received it outside one of the Jesuit houses (*cur.v al.e xtra dom.* as the Jesuit catalogue would indicate). A few individuals could be cared for in one of the active communities or at St. Andrew-on-Hudson. There was a change in the early 1920s. Fr. William Walsh, the man responsible for the purchase of the property at Monroe, N.Y., received permission to erect on that property a building to serve as a sanatorium. The records in the archives of the province indicate that he was responsible for raising the funds for this project. By some point in 1925 the house was built and a small community, which included Walsh as minister, a spiritual father, an infirmarian and three men listed as “*cur.v al.*” had taken up residence. The house, under the patronage of Blessed Isaac Jogues and his companions, was a dependent community of the Poughkeepsie novitiate.

In 1926, Fr. Provincial Laurence Kelly, SJ, gave his permission for the publication of a new magazine devoted to the work of the province in its mission territories. Thus the *Jesuit Missions* magazine began with the publication of its first issue in January, 1927, having its aim both to alert interested lay persons to what was happening in the various overseas missions of the Society in the United States, but also to solicit donations to support the work of the missionaries. Much like *America*, it was to be national rather than simply provincial in its reach.

With the large number of men in formation there remained a need for the purchase or construction of seminaries to house them. This was especially true in the early 1920s when the separation of New England was in the offing. The site that would become Weston College, near Boston, was purchased in 1921 and in 1922, for a cost of \$200,000, a 358-acre estate was purchased in western Massachusetts that would house the novitiate and juniorate for the new province. The house, Shadowbrook, had recently been owned by industrialist Andrew Carnegie. In 1919, Father General Ledochowski had urged the various provinces of the Society to make their needs known to benefactors and friends. The province had, therefore, been soliciting funds for the support of seminarians through *The Pilgrim*, which was the publication of the Auriesville Martyrs’ Shrine. With the beatification of the North American Martyrs in 1925, it seemed advisable to allow the magazine to focus its attention more directly on the Martyrs, and so a new publication was developed, devoted both to news about the seminaries and to the raising of funds.

This magazine, *The Jesuit Seminary News*, published its first edition on January 15, 1926.

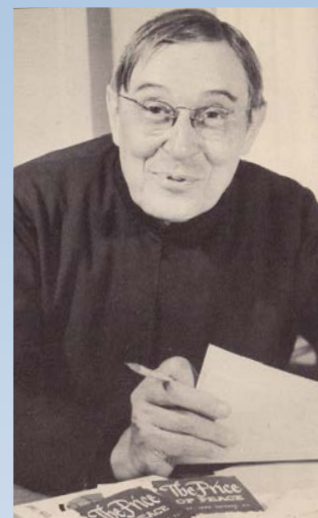
Province high schools were also moving along well. Xavier completed another building on 15th Street in 1925. This would house not only classrooms, but also a gymnasium and the locker room facilities it would require. The gym would have seating that ran around a balcony overlooking the floor. Regis High School had a solid 790 students enrolled at the start of the 1927-28 academic year. It should be noted that while many students started an academic year, not quite that many would finish. In 1925, only 100 seniors graduated and in 1926 the number was only 105. A student who did not keep up with the rigorous academic program was deprived of his scholarship and “invited” to continue his education elsewhere. While attendance at college following graduation from high school was not yet the norm it would become in Jesuit schools in the decades after World War II, a surprising number of graduates did continue their education when they graduated. To use Regis as an example, of the 100 graduates in the class of 1925, 76 went on to college or professional school and 6 began studies for the priesthood (3 in the Society). The vast majority of those attending college naturally went to Catholic institutions, mostly to Fordham.⁶⁸ Loyola School was also enjoying record enrollments, with between 80 and 98 students registered each year, at least until the autumn of 1929.⁶⁹

The educational apostolate was of such importance to the Society as a whole and to the Maryland-New York Province in particular that it could not be left to function without clear direction. To a degree that would be inconceivable in the later 20th or early 21st century, the entire program in both the high schools and the colleges, from the requirements for those seeking admission, to the subject matter taught each semester and even the content of the courses, was specified down to the minutest detail. In 1910, the province had issued a *Program of Studies for the Colleges and High Schools of the Maryland-New York Province*. A revised edition was put forth in 1923. In the letter introducing this latter edition, Fr. Provincial Kelley stated that it was “my wish that beginning with next September all its (i.e. the program of studies) provisions be accurately and uniformly carried out, and that no departure be made from it without my express sanction.” Thus, for example, all third-year students in the province high schools would, in their first semester Latin class, read Cicero’s *First and Second Oration against Cataline* as well as the Perseus and Andromeda tale from Ovid’s *Metamorphoses*. Sophomores in one of the province’s colleges would study the period 1517-1648 in their European History course. A list

NOTABLE JESUITS

FR. JOHN LAFARGE, SJ

An early crusader for interracial justice in the United States, Fr. John LaFarge, SJ, was born in Newport, R.I., in 1880, a direct descendant of both Benjamin Franklin and War of 1812 hero Oliver Perry. Son of the noted artist of the same name, LaFarge was educated at Harvard, and after deciding to become a Catholic priest, studied theology at Innsbruck. Following his ordination in 1905,



he entered the Society at St. Andrew-on-Hudson. The fact of his ordination shortened the period of his Jesuit formation, and he was soon engaged in pastoral work in rural Maryland. The 15 years he spent in this work gave him insights into the racial issues that troubled the United States in the early 20th century and would shape his response to them. Moving to *America* magazine as an editor in 1926, he was soon engaged in an apostolate for racial justice. He founded the Catholic Layman’s Union in 1927 for African-Americans interested in both spiritual formation, studying the relationship between the races. He was then involved in the formation of the Catholic Interracial Councils, a network of organizations among whose aims was the elimination of racial discrimination in Catholic institutions. Before his death in 1963 he authored seven books, including *The Race Question and the Negro: A Study of the Catholic Doctrine on Interracial Justice* (1943) and his autobiography, *The Manner is Ordinary* (1954).

of reference books to be used for this course was provided, along with an indication of which books had non-Catholic authors. Several generations of students in the province’s high schools would become all too familiar with the common “province exams.”

For the retreat apostolate, the 1920s were also good years. Mount Manresa in Staten Island had its main building winterized and a Jesuit staff took up residence there in July, 1923. The winterization enabled them to give retreats all year round rather than just in the period from April to November.⁷⁰ In 1925, a new building for the lay retreatants was

opened and dedicated to Fr. Terrence Shealy, SJ. The following year a separate chapel dedicated to the Sacred Heart was completed. Of greater importance was a retreat venture undertaken in New Jersey. Fr. Herman Stork, who was to be the first director of the new retreat house, began his search for a suitable place in 1926. Having found in Morristown the Foote mansion, built in 1904 and situated on a 33-acre piece of property, he prevailed upon his friend, Welcome Bender, to purchase the estate and donate it to the Society. This he did in 1927, and so a place for weekend retreats for men from the Garden State was now available.

The great majority of Jesuits, once they had completed the full course of studies, usually found themselves engaged in one or other of the institutional apostolates of the province. Occasionally, however, a Jesuit would find himself involved in a work apart from the kind that occupied his brothers. One such Jesuit was Fr. Edward Garesche, originally from the Missouri Province, but who spent many years working in New York City. For more than 30 years, from 1928 until his death in 1960, he was the Director of the Catholic Medical Mission Board (CMMB). The aim of the organization was to provide Catholic missionaries with the medical provisions they needed to assist the people they served to improve public health while attending also to spiritual needs. Over the years, thousands of pounds of drugs, most donated by pharmaceutical companies but some purchased at a steep discount, were sent to Catholic missions around the world. While Fr. Garesche and his successors as directors through the rest of the 20th century were members of the Society, the inspiration for and the actual founding of the CMMB came from a layman, Dr. Paluel Flagg, an anesthesiologist from St. Vincent's Hospital in New York City.



Fr. Edward Garesche, SJ, was the director of the Catholic Medical Mission Board for more than 30 years, which to this day ships millions of dollars worth of medicines around the globe.

The missions entrusted to the province were not to be neglected in this booming decade. In 1929, a 78-acre plot of land was purchased to be the new site for the Ateneo de Manila. This was especially necessary in that a fire had destroyed its old facility.

Overseeing much of this expansion during this period was Fr. Laurence Kelly, SJ, provincial superior, who assumed office on June 23, 1922. Before assuming this office he had served for a number of years as superior of a parish in rural Maryland and as novice master at the Yonkers novitiate.⁷¹

Probably the most significant apostolic event of the decade was not the establishment of a new work but the resurrection of an old one, specifically the collegiate division at St. Peter's in Jersey City. The question of when (or if) to reopen this school was one which preoccupied not only the rectors involved, but also Fr. Joseph Rockwell, SJ, provincial and was even a matter of concern to Superior General. In a letter to Fr. Ledochowski on May 27, 1919, Provincial Rockwell wrote:

At a meeting of the Consultors on May 30 an important question arose about our Colleges at Baltimore, Philadelphia, Jersey City, and Brooklyn. At Loyola, St. Peter's, and Brooklyn, there are no college students this school year because of the War. Nor will there be many students next year, which posed the question should we supply professors needed to reopen the college departments of these schools.

These are the reasons given against reopening. We do not have the professors required for so many small colleges. Their buildings are too small for college requirements, nor do they have adequate campuses. If we distribute our men among these small colleges, we cannot properly staff our larger ones. In recent years we have been unable to assign men for biennia and higher degree programs. Now, we also have the Bombay Mission which will require a good number of men to take care of adequately. We therefore it seemed necessary to close the college departments of Brooklyn and St. Peter's, and urge their students to transfer to Fordham .

It is not pleasant to give up what we have begun, but it seems necessary, if we are to run our colleges properly. A certain mediocrity is present in our schools and will continue to grow, unless we take necessary steps to prevent it. Our decision (the Consultors and myself) was not to supply professors to the college departments of Brooklyn and St. Peter's, at least for the moment.⁷²

Loyola College in Baltimore was allowed to continue since there was no convenient other Jesuit college nearby for the students to attend. Not so for Brooklyn and St. Peter's. Father General, however, was not completely satisfied with the decision and requested that Fr. Rockwell engage

NOTABLE JESUITS

FR. WILLIAM HOGAN, SJ

While popular culture has provided us with Superman, the “Man of Steel,” the New York Province had its own “Steel Priest,” Fr. Bill Hogan, SJ. Born in 1919 and a public high school and Fordham University graduate, he entered the Society at St. Andrew-on-Hudson in 1941. From the outset he had developed a keen interest in the steel industry, an interest encouraged by his superiors in the Society, who allowed him to spend his years of regency studying economics. With his Ph.D. completed at Fordham, he went on to join the faculty of the university, where he would remain for the rest of his life. He authored a number of books on various aspects of the steel industry, including his magisterial five-volume *Economic History of the Iron and Steel Industry in the United States*. He served as well as a consultant not only to major American steel companies, but also to foreign companies, as well as to government agencies here and abroad. No matter where he was, however, his students at Fordham came first, and he was known to end conversations with governmental and business leaders abruptly just so he could return in time for his scheduled classes. Fr. Hogan died in 2002.

in further consultation. While he gave permission for the temporary measure of not sending Jesuits to Brooklyn or Jersey City, he wanted to hear more.⁷³ Fr. Rockwell responded in a letter of July 31, 1919, wherein he indicated that after consulting the rectors and prefects of studies of province schools, the majority were in favor of closing both Brooklyn and St. Peter’s Colleges.⁷⁴ Protests from Brooklyn won the college there a one-year reprieve until June, 1920, when it definitively closed, but St. Peter’s formally closed its collegiate department in 1919. Although the collegiate divisions of these two places were closed, the high schools continued along as very active apostolates. The Brooklyn Prep Community was engaged not only in the high school apostolate but also had charge of St. Ignatius Parish and, at the request of Bishop Malloy of Brooklyn, in 1924 took responsibility for taking care of the spiritual needs of the patients at Kings County and Brooklyn State Hospitals.

That a peacock should have adorned the seal of St. Peter’s College (now University) is most appropriate, for this bird was once considered by some to be a sign of the resurrection, and even though it had closed in 1919, St. Peter’s College was not finished. The new rector, Fr. Thomas Graham, SJ, who became

rector in the summer of 1921, and his successor, Fr. Joseph O’Reilly, SJ, were vigorous in their efforts to have the college reopened, and the new provincial, Fr. Laurence Kelly, SJ, who succeeded Fr. Joseph Rockwell in 1922, and Fr. Edward Phillips, SJ, his successor, were at least open to the idea. Central to the reopening, however, would be the acquisition of a new site. It was agreed that the original site on Grand Street was inadequate. Not only was it too small, but the high school, with a much larger enrollment than the college, dominated the facilities. Furthermore, there was a sense that students in the high school would not be enthused about spending another four years in the same location for their college studies. The Bishop of Newark, Fr. Thomas Walsh, who personally spoke with Fr. General to secure his permission to reopen the college, was eager to have a Catholic college in Jersey City. There was fear in the province that if the Society would not run one, the bishop would ask the Dominicans or the Holy Cross fathers to do so. Further, there was a concern that if the college did not reopen soon, its charter, which was a university charter, might be revoked, and it would be most difficult to secure from the New Jersey legislature at a future date another one as generous as the old one, should the college eventually be able to reopen. The required permissions and faculty members were finally secured and St. Peter’s College was able to reopen in rented quarters in September, 1930, while steps were taken to acquire a more permanent site, which was finally achieved by 1934.

The coming of the Great Depression obviously had an impact on all Americans, but the province and its apostolates continued to minister to the needs of Catholics here and abroad. Province leadership in the most difficult early days of the Depression fell to Fr. Edward Phillips. SJ.

Born in Pennsylvania in 1877 and an 1898 graduate of the College of St. Francis Xavier, Fr. Phillips entered the Society in this latter year.⁷⁵ Somewhat unusual in those days, he was sent as a scholastic to Johns Hopkins University, where he was awarded a Ph.D. in mathematics in 1908. In 1928, while working at Georgetown’s observatory, he went to Europe to attend several astronomical conferences. At that time the Superior General’s permission was needed for Jesuits to



Fr. Edward J. Phillips, SJ, provincial of the Maryland-New York Province from 1928-35.

come to Rome. Through no fault of his own, Fr. Phillips mistakenly thought he had such permission and eventually arrived in Rome. Matters were soon resolved, however, and after meeting twice with Fr. Ledochowski, Fr. Phillips returned to the province with an appointment to be the new provincial, effective September 12, 1928. He would hold the position for nearly seven full years, one year beyond the normal six year term, the extra year being served at the express request of the General.

Money could be tight during this time, and Fr. Phillips mandated that in those communities that were comparatively well-off, money from stipends and perquisites should be sent to the province *Arca*. When Brooklyn Prep came to celebrate its silver anniversary in 1933, both the administration and the students agreed that no costly celebration should take place. Canisius College experienced a major crisis when, in the middle of the Depression, the rector-president suddenly resigned. At the time, the college had a debt of about \$450,000 and one of the banks to which some of this money was owed, fearing what the sudden departure of the head of the college might portend, demanded the immediate repayment of what was owed to it. Fortunately, at this moment of crisis the minister of the community, Fr. James Sweeney, SJ, took charge and, with the help of a loan from the Bishop of Buffalo, and some friends of the college, gathered the needed funds to repay the bank and so prevent any further immediate demands from creditors being made. Sweeney's prompt and decisive handling of this crisis gave evidence of his leadership qualities and he went on to become in turn the president of Canisius College, the vice-provincial of the Maryland Region of the province, and finally in October, 1939, the last provincial of the Maryland-New York Province.

Enrollment at the schools of the province was certainly impacted by the Depression.⁷⁶ Canisius College was especially hard hit, with the enrollment in the liberal arts college being cut almost in half during the 1930s in comparison with the late 1920s. Fordham's undergraduate program was also hurt, although it did experience occasional periods of improvement. St. Peter's, just reopening as the Depression began, was aided by its business school, Hudson College, but its overall numbers remained low throughout this period and the war years that followed. The high schools too were hit hard by the poor economic conditions that prevailed. Fordham Prep saw a steady shrinkage of its student body through the early and mid-1930s. Brooklyn Prep as well grew smaller as the decade progressed. Xavier, which had 1,120 enrolled in 1929, had only 676 students in 1939.⁷⁷ Even at Regis, where tuition was not an issue, the number of students, as well as the

number of lay faculty, declined as the decade wore on. Students were known to drop out of school if the opportunity to get a job came along. Both St. Peter's Prep and Canisius High School experienced initial dips in enrollment but eventually stabilized their numbers as the economy improved. Loyola School, which was the smallest of the province schools, was especially hurt by the economic downturn. Enrollment dropped and as early as the fall of 1930, when the full effects of the Depression were only just beginning to be felt, many students could not pay the full tuition, and the school adopted an informal arrangement where students would pay what they could and the school would absorb the loss.⁷⁸ The physical plant of the school was suffering from "deferred maintenance" and in mid-decade some thought was given to moving the school to Long Island, to the newly acquired Brady estate, Inisfada, but the Bishop of Brooklyn in whose diocese the property was then located, turned down the idea. Others proposed that the provincial simply close the school, given the manpower that the school absorbed for such a small number of students, but this was rejected as well. The school would simply have to move along as best it could in the circumstances.⁷⁹

Among the most notable occurrences of the early 1930s was the opening of a second novitiate for the province. Thanks to the exceptional generosity of Nicholas and Genevieve Brady who were great benefactors of the works of the Society, land was donated and a large building was constructed at Wernersville, near Reading, Penn., to house the ever-growing numbers of province novices and juniors. On May 2, 1930, a number of novices and some juniors were transferred from St.



Benefactors Nicholas Brady (pictured here) and his wife Genevieve Brady, provided the funds that enabled the Novitiate of St. Isaac Jogues, Wernersville, to be built.

Andrew-on-Hudson to their new home, the Novitiate of St. Isaac Jogues, where they were met by the new novice master, Fr. J. Harding Fisher, SJ, who had been recalled from Shadowbrook, where he had been serving in the same capacity.

The recently canonized St. Isaac Jogues was also remembered in 1930 when, at the Martyrs' Shrine in Auriesville, the new coliseum was dedicated. A circular building with 72 doors and designed to hold as many as 6,000 pilgrims, the new structure

contained four altars at its center, each facing in a different direction, so that it was possible for four Masses to be conducted at the same time.

In 1932, at a low point in the Depression, St. Peter's College opened its business school, known as Hudson College. The university charter that the school had been granted by the New Jersey legislature in 1872 allowed it to do this, and the commissioner of education of the state of New Jersey indicated that courses in this field would be taught "in the prevailing American fashion, stressing information rather than formation."⁸⁰ No *Ratio Studiorum* would be found there! Two years later, ground was broken for the first of what would be many new buildings at its newly purchased site along the then-named Hudson Boulevard. To the surprise of some, this first building was not a classroom building but a gymnasium. With what was for the moment adequate space for classrooms available in the rented space that the college had been using since reopening in 1930, there was felt to be a need for some athletic space so the students could have a place to recreate. Furthermore, a gymnasium, at a cost of \$50,000, was the most affordable new building that could be placed on the new college site. Fordham University as well showed signs of vitality in this dark decade with the construction in the mid-1930s of its signature building, Keating Hall, with its great central tower.

When discussing the challenge of reopening St. Peter's and Brooklyn College after World War I, the provincial, Fr. Joseph Rockwell, SJ, as noted above, expressed a concern that "a certain mediocrity is present in our schools." The growth in popularity of the elective system in undergraduate colleges and universities called for a greater degree of specialization on the part of faculty than had prevailed in the 19th century. The traditional Jesuit course of studies would no longer be adequate to train Jesuits involved in higher education. Father General Ledochowski was certainly aware of these developments. In 1930, he had established in the United States an Inter-province Commission on Higher Studies which had presented him with its report in August, 1932. A public relations disaster, however, was in the offing. The American Council on Education, a very influential organization in the field of higher education, had commissioned a study of graduate programs, specifically those granting a Ph.D. degree, to assess those judged distinguished or at least qualified in terms of staff and facilities to prepare doctoral candidates.⁸¹ When the report was published in the spring of 1934, no Jesuit graduate department made the list. To this embarrassment the General was quick to respond, and following on the recommendations made by the Commission of High Studies, in August, 1934, he issued an

Instruction on Studies and Teaching. Training a Jesuit faculty so it would be capable of offering the highest quality instruction possible was vital and so he decreed: "Teachers must have degrees, they must write books and articles of scientific value, give conferences and lectures that interest people, keep contact with learned organizations. We cannot afford to ignore these requisites of the modern teacher, though we must try to direct them to the spiritual and supernatural end proper to our vocation."⁸² In Article 33 of this document he prescribed that there should be special studies for doctorates for Jesuits after the completion of tertianship. These studies ideally should be pursued at Jesuit, or at least Catholic universities, if at all possible.

A glance at the province catalogues through this decade show that the provincials took the General's instruction to heart. In the early 1930s, apart from the occasional biennium (a two-year program of advanced studies in the sacred sciences) there were few indications that Jesuits were doing special studies. In the last years of the decade, it was more common to find both priests and scholastics assigned to graduate work not only at Fordham, Georgetown, St. Louis University and Catholic University, but also at Yale, MIT and Johns Hopkins, as well as at some of the great universities of Europe.

In light of the tremendous suffering brought on by the Great Depression, it is not surprising that the viability of the whole capitalist economic system was called into question, and alternative forms of economic and social organization gained in attractiveness. Socialism and, particularly, communism were seen by some as more attractive options, and communist infiltration of the organized labor movement was especially troublesome. Spurred on by Fr. John LaFarge, SJ, then an editor of *America* magazine, the provincial, Fr. Joseph Murphy, SJ, established the Xavier School of Social Sciences, which began operations on 16th Street in Manhattan in February, 1936. After some initial missteps, the school, renamed the Xavier Labor School, began to focus its attention specifically on the working union man. A second school was established in 1937 in Brooklyn. The Crown Heights School of Catholic Workmen using the facilities of Brooklyn Prep and under the leadership of Fr. William Smith, SJ.⁸³ This operation attempted to cater both to workers and to management. None of this work was easy and it was of a type where it was important to have laymen play a leading role. In dealing with working men who were shrewd but without a great deal of education, the last thing one should try was a lecture filled with abstract principles. What was needed were talks by men who had been "in the trenches" with the workers. Thus the Labor School worked hard to train

working men how to speak with their peers. A major problem was that, although many of the rank and file in unions were Catholics, much of the leadership in some was composed of Communists or at least of fellow travelers. They could make it very difficult for those with opposing ideas to get a fair hearing at union meetings. Topics for presentation at the Labor Schools, therefore, would include instruction in parliamentary procedure and in public speaking so that Catholic ideas could be put forth. Catholic social teaching and the dangers of communism with its underhanded tactics would also be explained. In many ways the Labor Schools were fighting an uphill battle in the 1930s. Leftists and communists within the labor movement strongly resisted the challenge presented by the Labor School, and did much to discourage participation and to discredit the priests involved.⁸⁴

The Philippine missions were still a part of the province (Jamaica having been entrusted to the New England Province) and Fr. Provincial Phillips made an extensive visitation of this region. After returning the United States he sent to the whole province a letter seeking volunteers who would be willing to go to those islands to labor for the rest of their lives. He was looking especially for men under the age of 40, and not merely those with a desire to go, but also those who, if asked by superiors to do so, would do so willingly.⁸⁵ It was part of the Society's tradition that those going to the foreign missions should expect to spend their whole lives in the mission. Some suggested to Fr. Phillips that he might get more volunteers if he held out the possibility that some would go only for a limited time, but this he refused to do, as Fr. Ledochowski had reemphasized that the missions were a lifetime commitment.⁸⁶

Not surprisingly, the Great Depression strained the financial resources of the province. For some years the fundraising efforts of the province had come out of Kohlmann Hall, which served multiple purposes—as the residence of the provincial and his staff, the staff of the *Messenger of the Sacred Heart* but also of Fr. Francis Breen, SJ, who oversaw fundraising for the Philippine Missions and the Jesuit Seminary Fund. In 1933, this last operation was transferred to St. Ignatius on 83rd Street in Manhattan, where it would later develop into the Jesuit Seminary and Mission Bureau (JSMB).

Fr. Phillips' successor as provincial was Fr. Joseph A. Murphy, SJ, who remained in office until 1939. He was an immigrant, born in England in 1881, who entered the Society at Frederick in 1900.⁸⁷ Most of his active years in the Society prior to his appointment had been spent in the classroom, principally at Fordham where he taught philosophy from 1921

until 1935. He was often voted by students as their favorite teacher because of the clarity of his lectures, although many Jesuits would find him somewhat cold and inflexible as a superior. Fr. Murphy's health had never been strong and, quite possibly because of the strains of governing such a large province were proving to be too much, he served as provincial for only four years.

It was during Murphy's term that one new community was created, a new tertianship that was constructed near the Martyrs' Shrine in Auriesville.⁸⁸ Most members of the province had completed their third probation at St. Andrew-on-Hudson, where the tertianship had been located since 1903. Even with the establishment of a tertianship at Pomfret Center, Conn., when the New England Province was erected, the Poughkeepsie program suffered from cramped quarters to the point where a number of men had to be sent to other provinces to complete their formation. It was also felt that third probation should be conducted at a location different from a novitiate/juniorate. Construction was begun on the new tertianship building in 1938 and it was ready for occupancy by the spring of 1939. The site had ample room for 45 tertians. There were as well as rooms for 21 priest retreatants, as this would become an important ministry for the house. In keeping with the practice at the time, there were 16 side altars off of the main chapel where the tertian fathers could celebrate Mass each day. On April 4, 1939, the tertians who had begun third probation at St. Andrew's arrived at Auriesville to complete their program, and for the next three decades Auriesville functioned as the place where hundreds of Jesuits would do their final year of spiritual preparation before pronouncing their final vows.

The Novitiate of St. Isaac Jogues was not the only generous benefaction of Nicholas and Genevieve Brady. Several years after the death of Mr. Brady, Mrs. Brady donated to the province her magnificent Long Island estate, Inisfada. The house would become, initially, home to the first-year philosophers. Woodstock College was filled to capacity by scholastics studying philosophy and theology and it had become necessary to send some of the young men from Maryland-New York to other provinces at least for their philosophical studies. The gift of Inisfada relieved to some degree this overcrowding, so that from 1937 to 1940 scholastics were sent to the Long Island house for their first year of philosophical studies.

While the nation was going through a difficult period in the 1930s the Maryland-New York Province was experiencing a remarkable growth in its manpower. In 1927, following the split with

New England the Province had slightly more than 900 members. By 1931, there were just above 1,100 Jesuits in the province. By 1933, the number was nearly 1,250 and by 1937 more than 1,400. As the province of Maryland-New York was being divided in 1943, there were more than 1,700 members.



Inisfada, the magnificent home of Mrs. Genevieve Brady, which she gave to the Jesuits after the death of her husband. It served as a house of formation, a home for the mission band, and then as a retreat house.

⁶³The decree can be found in *Woodstock Letters* LV (1926), pp. 389-393.

⁶⁴See *Woodstock Letters* LVIII (1929), p.284 for details.

⁶⁵For a short account of some of LaFarge's activities, see Raymond Schroth, SJ, *The American Jesuits. A History* (New York, New York Univ. Press, 2007), pp117-124.

⁶⁶A description of the new buildings along with pictures can be found in *Woodstock Letters* LIII (1924), pp. 313-319.

⁶⁷*Woodstock Letters* LIII (1924), p. 319.

⁶⁸*Woodstock Letters* LV (1926), p.146.

⁶⁹Meade, p.37.

⁷⁰*Woodstock Letters* LIII (1924) pp. 298-299.

⁷¹An account of Kelly's early life can be found in Donald Smythe, "The Early Years of Fr. Laurence Kelly," *Woodstock Letters* LXXXIX (1960), pp. 261-277.

⁷²Quoted in Richard J. Cronin, SJ, *The Closing and Reopening of Saint Peter's College: 1918-1930*, (Jersey City, St. Peter's College, 1989), Appendix 1, Document 3.

⁷³Cronin, SJ, *The Closing.*, Appendix 1, Document 4.

⁷⁴Votes can be found in Cronin, SJ, *The Closing.*, p. 16.

⁷⁵An account of Edward Phillip's life can be found in *Woodstock Letters* LXXXIII (1953), pp. 65-91

⁷⁶Through most of the 1930s *Woodstock Letters* published the enrollment figures for the colleges and high schools in the province.

⁷⁷*Xavier: Reflections*, p. 129.

⁷⁸Meade, p. 45.

⁷⁹Meade, p. 47.

⁸⁰*Woodstock Letters* LXI (1932), p. 493.

⁸¹The story recounted here as well as the General's response are related in Paul A. Fitzgerald, *The Governance of Jesuit Colleges in the United States, 1920-1970* (Notre Dame, Ind. Univ. of Notre Dame Press, 1984). Pp. 36ff.

⁸²The decree is found in *Woodstock Letters* LXIV (1935), pp. 1-16

⁸³See McShane, A Survey, p. 42 ff. for the early work of these schools.

⁸⁴See Philip Dobson, SJ, "The Xavier Labor School 1938-1939," *Woodstock Letters* LXVIII (1939), pp. 266-279; William Smith, SJ, "The Crown Heights School of Catholic Workmen," *Woodstock Letters* LXVII (1938), pp. 235-244; and Joseph Clark, SJ, "Some Lessons Learned from Anti-Communist Activity," *Woodstock Letters* LXVII (1938), pp. 245-260.

⁸⁵The text of the letter can be found in *Woodstock Letters* LXI (1932), pp. 271-273.

⁸⁶*Woodstock Letters* LXXXIII (1953), p. 82

⁸⁷An account of his life can be found in *Woodstock Letters* LXXIX (1950), pp. 375-378.

⁸⁸A description of the building along with photographs can be found in *Woodstock Letters* LXVIII (1939), pp. 169-178.

Chapter 6

THE WAR YEARS

Shortly after the outbreak of World War II in Europe in September, 1939, Fr. James Sweeney, SJ, of Canisius College fame, was appointed provincial. It was already apparent that the size of the Maryland-New York Province was such that some type of division would have to take place. There was the general belief that not only would the division allow for a better administration of the separate parts, but that with these smaller units there would also be a better promotion of the apostolic work in each area. Much like what had occurred when the New England Province was created in the 1920s, the first step involved the creation of a “region” administered directly by a vice provincial but still juridically a part of the province. The area of the province south of northern New Jersey was designated as the Maryland Region in October, 1937, and Fr. Sweeney had been named its first vice-provincial. With his appointment as provincial in 1939, Fr. Vincent Keelan, SJ, succeeded him as vice provincial of the Region. In a decree dated March 12, 1943, the Vicar General Alexius Magni, SJ, (Fr. Włodimir Ledochowski, SJ, having died the previous December) announced that on July 2nd the Maryland-New York Province would be separated into a New York Province consisting of New York and the parts of New Jersey that lay within the archdiocese of Newark and the diocese of Patterson, and the rest of the province would form the Maryland Province. The Philippine Mission would be entrusted to the New York Province. The principal reason the Vicar gave for the split was the size of the old province. With about 1,700 men, four houses of studies, two large universities, more than thirty schools and residences plus the Philippine Mission, he noted, “the administration and governance of so many enterprises is too great a burden for the shoulders of a single provincial.” Woodstock College, the new philosophate that would have to be built, the tertianship at Auriesville and the Sanatorium at Monroe would be houses common to both provinces. To resolve any concerns regarding canonical authority, Pope Pius XII had given his approval to the Vicar’s making the separation.

Even before the outbreak of World War II, the Superior General recognized that the ordinary government of the Society would be disrupted by another war. Fr. Ledochowski, in view of his declining health and the clear possibility of a war



Jesuit priests and seminarians in a photo taken at Loyola College in Los Angeles after they were freed by American soldiers on February 23, 1945. They spent one year in the Los Banos, a Japanese internment camp in the Philippines. New York Province Jesuit Fr. John Ruane (the second to last surviving member of the group, who died in 2012) is in the top row, second from right.

erupting, had made certain provisions to guarantee that the government of the Society could continue unimpeded in the event of war and/or his death. In April, 1939, Pope Pius XII granted his request that should he die during the war, the Vicar General would have expanded powers that basically equaled the power of the Superior General. Secondly, in May, 1940, the pope further approved the request that the powers of the Visitors whom Fr. Ledochowski had appointed would continue after the Superior General’s death. According to the ordinary law of the Society, such a Visitor’s powers would cease when a General died. This had particular application to the American provinces, since Fr. Ledochowski had granted to the American Assistant, Fr. Zacheus Maher, SJ, the powers of a Visitor for this Assistency. Fr. Maher would be in the United States during the War, having St. Andrew-on-Hudson as his base of operations.

On August 5, 1940, an appointment was made that signaled the first step in what would be a significant shift in the relationship between apostolic works and the regular government of the Society. On that day Fr. J. Harding Fisher, SJ, the rector of the philosophate at Inisfada was appointed rector of Fordham University, while Fr. Robert I. Gannon, SJ, remained as president.⁸⁹ The idea of splitting the

post of rector and president at a university was not completely new. The Interprovince Commission on Higher Studies had noted several reasons why such a division of labor might be advisable. Jesuit rectors served a limited term; realistically the Commission observed that “experience has shown that where individuals were eminently fitted either for the office of rector of the community or for that of president of the institution, they were equally and unmistakably unfitted for the other, and especially for the office of president.”⁹⁰ There was a basis in Society law for such a separation. In the *Instruction on Studies and Teaching*, Norm 18 stated: “If in certain universities because of their size it seems that a chancellor or president must be put in place, this individual will be designated by the General, and under the higher command of the rector, he will administer the educational affairs of the whole university.”

In making the Fordham appointment Fr. Ledochowski issued specific norms concerning the relationship between the president and rector. All this was by way of an experiment. Almost from the outset, however, problems developed concerning the proper role of each. Jesuits had long been accustomed to having their religious superior and their apostolic leader be one and the same person. Now, for some,

there was a split allegiance. Not surprisingly, the president was assuming a central role in the life of the university and the rector was pushed to the margins, even though the 1934 Norms indicated that that president acted under the command of the rector. Both Loyola University in Chicago and the University of San Francisco followed Fordham’s example and had a “split at the top.” The Fordham setup had been an experiment, but it became difficult to get Rome’s evaluation of it with World War II raging in Europe. Fr. Ledochowski had died in December, 1942, and following the death of Fr. Vicar Magni, SJ, Fr. Norbert de Boynes, SJ, had been elected as the new Vicar. Fr. Provincial Sweeney, SJ, had made some recommendations on amendments to the Norms, but the Vicar was reluctant to act. A resolution, not merely to the Fordham situation but to the whole way in which rectors and presidents related to one another would require a much more detailed study.

The first several months of the war have often been called “the Phony War” since, following the Nazi overrunning of Poland, very little fighting seemed to be taking place. That all changed in the spring of 1940, when the German blitzkrieg rapidly overran the Low Countries and France. Some Maryland-New York Province Jesuits who had been working or studying in Europe had returned home shortly after the outbreak of war, especially after Italy became involved in the war. Others remained, at least for a time. Fr. Vincent McCormick, SJ, who had been the rector of the Gregorian University, was able to remain in Rome throughout the war years as Revisor General even though he was an American. Others, such as Fr. Joseph O’Neill, SJ, and Fr. James Conway, SJ, who were fourth-year fathers studying at the Jesuit theologate at Louvain, had a difficult time getting themselves out of the war zone, especially following the May 10, 1940, German invasion of the Low Countries. Fr. O’Neill wrote a lengthy account of their “adventures” extracting themselves from this very dangerous situation.⁹¹ Interestingly, despite the fact that France was about to fall, these retreating Americans managed to find the time to sit for their *ad grad* exams before they took ship for America. Other Jesuits were in no position to get themselves to safety, most especially the American Jesuits in the Philippines once the war with Japan had begun.

In December, 1941, the Philippine Mission was overseeing six major apostolic ventures on the islands: four Ateneos, the novitiate at Novaliches, and a seminary for diocesan priests as well as numerous mission outposts.⁹² At the time, there were well more than 200 Jesuits, Filipinos, Americans, and some older Spaniards from the days when Jesuits from that nation covered this Mission, from novices to formed

NOTABLE JESUITS

FR. ROBERT I. GANNON, SJ

Born on Staten Island in 1893, Fr. Robert I. Gannon, SJ, attended Loyola School and Georgetown University, where he earned his Bachelor of Arts degree. He entered the Jesuits in August, 1913, and followed the usual course of studies, studying philosophy and theology at Woodstock and doing his regency at Fordham Prep and College. After ordination, he went to England for graduate studies in English literature and received the MA degree from Cambridge University. His return to the United States inaugurated a long and distinguished career holding a series of administrative positions: dean of the newly opened St. Peter’s College, president of Fordham University for 13 years, superior of Mt. Manresa Retreat House, rector of St. Ignatius in Manhattan, and superior of the Jesuit Mission House. In 1967, he moved to the St. Ignatius Retreat House in Manhasset, N.Y., where he spent his remaining years before his death in March, 1978. Fr. Gannon’s reputation rests not only on his administrative achievements, but also on his talents as a preacher, author, and as an after-dinner speaker.



NOTABLE JESUITS

FR. VINCENT MCCORMICK, SJ

In terms of geographical area, the New York Province has been one of the smaller provinces in the Society in the United States, and many of its members spend the great majority of their lives within its boundaries. Some, of course, work in the overseas missions for many years, and some fewer spend much of their Jesuit lives in the shadow of St. Peter's



in Rome. One such man was Fr. Vincent McCormick, SJ. Born in 1886, he entered the Society in 1903 at the newly constructed St. Andrew-on-Hudson, and followed the usual course of formation leading to ordination. Following studies in Rome for his doctorate in theology, he returned to Woodstock as a professor. Within five years, he was appointed rector of the theologate, and on completing his term he moved to Rome in 1933 as rector of the Gregorian University, the major Jesuit educational institution in Rome. He remained as rector through the outbreak of World War II, and even after the entry of the United States into the war, he was able to remain in Rome, this time as the Revisor of the Society. The General Congregation in 1946 to elect a successor to Fr. Ledochowski also saw Fr. McCormick's move to the position of American Assistant to Superior General. His Roman service finally came to an end in 1959, when he returned to the New York Province. He spent his last years back where he had begun his Jesuit life, at St. Andrew-on-Hudson, where he died in May, 1963.

members at work on the islands. One would think that when the Japanese military overran the islands, the Americans would have been immediately placed under strict confinement. For reasons which were not apparent to the American Jesuits who were working on the Mission, this did not happen. While they were forced by the Japanese conquerors to move from place to place as buildings were commandeered, and while one or another Jesuit could suddenly find himself in mortal danger for no apparent reason, the Americans were not placed under heavy restraint for the first years of the war. In fact, scholastics were able to continue their philosophical and theological studies, and even had access to some library collections to assist them in their work. It was not until mid-1944 that the American Jesuits were finally separated from their Filipino brothers and interned. Fr. Joseph Lucas, who had been in the Philippines since the 1920's, did manage to avoid internment

by hiding out in the mountains of Mindanao until the war ended. Here, conditions were much worse and the health of some was broken from malnutrition and disease. Surviving on seven ounces of rice a day was not easy. Liberation came in February, 1945. During the course of the war, 11 members of the Mission lost their lives from causes directly or indirectly connected to the war.

As was the case when the United States became involved in World War I, so also in World War II the province supplied a number of men to serve as chaplains in the armed forces. By the war's end there were more than 50 priests of the province serving as chaplains. To get a sense of what the commitment of chaplains meant to the Society in the United States, one need only recall that, not counting Jesuits working on the missions or in studies, almost 10-percent of the priests in the Assistancy were in uniform during the war. With so many of the laymen who worked in our schools also called up for service during the war years, the men of the province certainly had to do yeoman's service to handle the apostolic responsibilities. Providentially, a generous benefactress presented to Fr. Denis Comey, SJ, the rector of St. Peter's and pastor of the parish, a house on the Jersey shore at Sea Bright that could be used as a villa. The bishop of the Trenton Diocese was willing to let the Society make use of the house during the war years, understanding the extra burdens that had been placed on our men by wartime conditions.

Not surprisingly, beyond the loss of teachers, the war had a dramatic effect on the province's educational apostolates, especially the colleges. The draft removed from circulation many men who might otherwise have enrolled. At St. Peter's College, where the enrollment had not been that large to begin with, there was a real danger that the college would have to close for a second time. Father General Ledochowski had been opposed to the admission of women to the college, but with the war it was not possible to bring up the issue again with him, and the provincial, Fr. Sweeney, SJ, decided that with the survival of the college at stake, it would be permissible to admit women into St. Peter's to study nursing—considering it a wartime necessity. By war's end in 1945, there were fewer than 50 men in the college but more than 200 women studying nursing.⁹³ In the fall of 1940, Fordham University had a total enrollment of more than 8,000 students; by 1944, there were scarcely more than 3,000, two-thirds of whom were women.⁹⁴ Accelerated programs were put into place to enable men to complete their studies before they would be called up to serve in the military. Somehow the three colleges in the province managed to survive. Fordham, in fact, took a major step forward when, in 1943, it purchased a new site in Manhattan for some of its divisions. The university had been

renting space in the Woolworth Building since 1916 for several of its schools, including the Graduate School and the School of Law.⁹⁵ In 1943, as the rent became too high, Fr. Gannon purchased a 15-story building at 302 Broadway to house its Manhattan-based schools.⁹⁶

Although the war was a major preoccupation for all Americans, Canisius High School was still able to look to the future. Housed as it was in the original 19th century building next to St. Michael's Church where the college had started, the school leadership recognized the need for better facilities. Thus, in March, 1944, property was purchased on Delaware Avenue as the new site for the school. The property contained one building that had been a Masonic Consistory, a mansion that had been owned by the Rand family, and an old house, the Milburn Mansion, to which President William McKinley had been taken following his wounding by an assassin in September, 1901, and in which he had died about a week after the shooting. This building would serve for a time as the residence for the Jesuits when the school moved completely to this new location. In November, 1946, work was begun on a new classroom building on the Delaware Avenue property, and by the academic year 1948-49 the entire high school operation was at its new site.

Despite the uncertainties that abounded in the early 1940s, Fr. Provincial Sweeney was set on expanding the apostolic activities of the northern part of his province beyond metropolitan New York and Buffalo. As one Jesuit put it, he did not want the province to be "a tale of two cities." As early as 1940, discussions were begun with Bishop Walter Foery of Syracuse for the Society to open a college and to start a retreat house in his diocese. On June 29, 1941, the bishop made a formal offer to the Maryland-New York Province to start a college in in Syracuse, and the provincial accepted the offer.⁹⁷ The entry of the United States into World War II later that year delayed the opening of the school for several years. The retreat house, under the patronage of Christ the King,

was able to open in 1944. In 1945, the diocese of Syracuse was gifted with a 13-acre tract of land at the city's eastern edge, and the bishop purchased a much larger piece directly across the street which he immediately sold to the province for the new college. He donated as well the 13-acre plot that the diocese had just received. This would become the permanent home for what would be Le Moyne College. Before the division of the province in 1943, Fr. Sweeney also arranged for the Society to take over the running of St. Thomas University, which was renamed the University of Scranton. The connection of the Society to the diocese of Albany would also be strengthened in the Sweeney years. Jesuits still operated the Martyrs' Shrine and the Tertianship at Auriesville, and they had run a parish in Troy for the second half of the 19th century. Now, through the benefaction of a generous couple in 1945, property near Albany came into the hands of the Society, with the help of the Bishop of that diocese, and here a new house for men's retreats at Glenmont, N.Y. would be launched.

MILITARY CHAPLAINS OF THE NEW YORK PROVINCE

New York Province Jesuits have been generous in serving their nation as chaplains in the United States armed forces. While the history goes further back, to the Civil War and the Spanish-American War, here are a few statistics from more recent conflicts:

- **World War I** - 19 served from the Maryland-New York Province
- **World War II** - 62 served from the New York Province (now separate from the Maryland Province)
- **Korean War** - 8 served from the New York Province

For more complete lists of names, biographies, and awards won by the chaplains, see the book *Jesuits as Chaplains in the Armed Forces - 1917-1960*, by Gerard F. Giblin, SJ, Published by the Woodstock College Press (Woodstock, Maryland) 1961.

⁸⁹A detailed study of the issues raised by the split in responsibilities between the rector and the president in Jesuit universities as well as their initial resolution can be found in Fitzgerald, *The Governance*, pp. 110-120.

⁹⁰Quoted in Fitzgerald., p. 111.

⁹¹Joseph O'Neill, S.J., "The Flight from Louvain," in *Woodstock Letters* LXX (1941), pp. 70-103.

⁹²Accounts of the experiences of Jesuits in the Philippines during the war are recorded in *Woodstock Letters* LXXIV (1945), pp. 171-283.

⁹³Cronin, *The Closing*, p. 36.

⁹⁴Raymond Schroth, SJ, *Fordham: A History and Memoir* (Chicago, Loyola Press, 2002) p. 189.

⁹⁵Schroth, *Fordham.*, p. 111.

⁹⁶Schroth, *Fordham.*, p. 189.

⁹⁷The history of Le Moyne College in its first decades, which I have relied on for what follows, can be found in John Langan, *Against the Sky. The First Forty Years of Le Moyne College*. Privately Printed

Chapter 7

THE POST-WAR PERIOD

As World War II drew to a close, so did the provincialate of Fr. James Sweeney, SJ. His successor was 56-year-old canon lawyer, Fr. Francis McQuade, SJ, who assumed office in October, 1945. He had taught canon law at Woodstock for a number of years before being named rector of the Society's community and apostolates at St. Ignatius in Manhattan in 1940. He was succeeded in 1948 by 43-year-old Fr. John McMahon, SJ, a librarian by training who had served as the librarian at the Gregorian University in Rome just before the war broke out. Just prior to his appointment, he had been the socius to Fr. McQuade. His successor would be Fr. Thomas Henneberry, SJ, a moral theologian who had taught at Woodstock before becoming the socius to Fr. McMahon. The years during which these men governed the province, 1945 -1960, would be a period of both exceptional growth in many apostolates and of continued expansion in numbers.

As noted above, in 1941 the province had agreed, at the request of Bishop Foery, to open a college in

Syracuse. The coming of the war delayed the start, but the land was purchased and with the strong support of the bishop an appeal was launched in early 1946 to raise the funds that would be necessary to construct the first building of the college. The appeal was a great success, raising well-more than one million dollars in gifts and pledges. The new school would be named Le Moyne after an early Jesuit missionary to central New York. The bishop, however, had set certain conditions. The first was that the school had to be co-educational and the second was that it had to have some type of school of industrial relations attached to it. The idea of a Jesuit undergraduate college being coeducational was revolutionary at the time. While women had attended the professional schools or summer schools at various Jesuit colleges and universities, none of these institutions at that time admitted women as regular undergraduates. Permission to do this was sought from Rome and the newly elected Superior General, Fr. John Baptist Janssens, SJ, agreed to allow it. Bishop Foery recognized the need to provide higher education for the women of central New York, but



An aerial view of Le Moyne College during its construction.

he was not interested in setting up a separate school for them. His desire for the industrial relations school stemmed from his belief that after the war there would be the possible return to the late 1930s labor situation, when there was considerable strife between labor and management. His hope was that the college would be able to bring to bear on the potentially tense situation principles of Catholic social teaching. While the first buildings were being erected on the new college site, both the Institute for Industrial Relations and the college itself were able to begin lectures and classes in a building owned by the diocese in downtown Syracuse. The move to the new campus took place in June, 1948.

The rapid discharge of the millions of men who had been serving in the armed forces created an enormous pool of potential students for the colleges and universities in the United States, and the Jesuit institutions in the province were able to capitalize on this. Funding for education that became available to these veterans through the 1944 GI Bill facilitated the transition from soldier or sailor to college student. St. Peter's College, for example, saw its enrollment explode in the years following the war from 194 students in 1945 to 1667 in 1950.⁹⁸ With the expanded student body there was a dramatic growth in the size of the faculty, especially the lay faculty. The 8 lay faculty members in 1945 became 62 by 1950. The St. Peter's Jesuit Community also underwent a change in the years after the war. When the college was reopened in 1930, Archbishop Walsh, of Newark refused to allow an independent Jesuit community to be established at the new location. The Jesuits had to remain under the authority of the rector of the Prep community on Grand Street, and the rector would be the president of the college as well as of the high school. The common belief has been that the archbishop feared that the college, if independent of the Prep, would establish a collegiate church, which would be in competition with two of the neighboring diocesan parishes.⁹⁹ While a residence was eventually established near the college, it remained dependent on the Prep community. In late 1949, Fr. James Shanahan, SJ, became not only president of the college, but also the superior of the community living there. Still, he was subordinate to the rector at the Prep. Finally in 1954 he became rector and president of the college, since the new Archbishop of Newark, Thomas Boland, a Xavier alumnus, had no objections to the establishment of the independent community. The independence of the college community from the Prep was further reinforced in 1958, when ground was broken for St. Peter Hall, the new residence for the college Jesuits.

While the college was growing in one part of Jersey City, the Prep was encountering some

problems at its location in the downtown area of the city. This area, the oldest part of the city, was becoming increasingly run-down, and serious explorations were undertaken by the Prep on the advisability of moving the school further out in New Jersey, possibly to the more suburban Union County. After much thought, the decision was made to remain in place. In the long run this was probably a fortuitous decision in that by the end of the century the downtown Jersey City area would experience a rapid and substantial improvement.

Fordham University saw enormous growth following the war. By 1950 there were more than 13,000 students enrolled in its various divisions and nearly 400 lay faculty associated with the institution. The issue of a separate rector and president was also resolved when, in February, 1949, Fr. Lawrence McGinley, SJ, was appointed as both rector and president. The care of the Jesuit community was delegated to a superior dependent upon the rector.

Canisius College witnessed growth in this post-war period with almost 3,000 student enrolled in its programs and a faculty of 72 laymen working with the Jesuits. Le Moyne, a much smaller operation in its first years, also experienced a very satisfactory growth in its enrollment, graduating its first full class in 1951.

The retreat house in the hamlet of Glenmont, a suburb of Albany, was situated on a 20+ acre site and had come into the province's hands following a complex set of transactions. It had been an old estate, and the main house on the property served as the retreat house. In December, 1946, the first retreat was held for a group of 17 men. The number of men making retreats at the house slowly grew, reaching a peak of somewhat more than 1,600 in the late 1950s. The operation, however, was plagued by financial problems for much of its existence, and deficits in the annual budget were not unknown. These issues were compounded by a deteriorating physical plant that was in need of radical renovation, or better, replacement. In the summer of 1966 a committee of Jesuits was appointed to study the problem of this retreat house. The fact that only 700 men made a retreat there that year did not bode well for the future. Raising the money needed to build a new retreat house presented a great challenge, and the Buffalo Province in which the house was then located was in no position to finance a new facility. By the end of the decade the retreat house was closed and the property leased to the State University of New York. It was finally sold to a Catholic charismatic group, the Emmanuel Community, in 1976. Unfortunately, not all the apostolic ventures begun after the war were lasting successes.



A view of scholastics in the Shrub Oak dining hall.

The post-war era also saw the continued growth in the number of vocations, and this led to the decision that a new seminary had to be built. The greatest overcrowding was in the philosophate/theologate at Woodstock College, where this problem had been going on for years. In the 1920s, before Weston was built, some of the scholastics had been sent to St. Andrew-on-Hudson for some of their philosophical studies; from 1937 to 1940 Inisfada was used as a house of studies for first-year philosophers. In the period after the war, well more than 100 scholastics were being sent out of province because Woodstock could not contain the numbers. The solution was to build a new seminary devoted to the training of those doing their philosophical studies so that Woodstock College could be just a theologate. A 336-acre site in the town of Shrub Oak in northern Westchester County outside of New York City was purchased in 1944 and in December, 1945, the decision was made that this would be where Loyola Seminary would be built. The site was considered ideal because not only did it provide the seclusion then thought conducive to quiet religious life, but its proximity to Fordham University, a mere hour away by automobile, would allow the seminary to make use of university faculty to supplement the seminary teachers. The damages that the war had caused, especially in the Philippine Mission, were taxing the resources of the province so that work could not start immediately after the war,

but a fund raising drive for a seminary that would house 250 seminarians was begun in the early 1950s with the aim of raising \$5,000,000. The drive was a great success and ground was broken in September, 1952. In September, 1955, the building was ready and the scholastics arrived to begin their exploration of the mysteries of Thomistic philosophy.

A second new seminary also came into existence in the early 1950s. The Hotel Champlain in Plattsburgh, N.Y. was purchased as a temporary home - Bellarmine College - for the philosophers who could not be accommodated at Woodstock. From 1952 to 1955 the scholastics enjoyed the fresh, clean air of upstate New York as they mastered their theses in scholastic philosophy. When they moved to their new home at Shrub Oak, Bellarmine quickly was transformed into a second novitiate/juniorate for the New York Province.

The opening of the philosophate at Plattsburgh did relieve the overcrowding at Woodstock, since it then became strictly a theologate. Not all scholastics who were entering philosophy, however, were sent to upstate New York. Some continued to be sent out of province, especially if they were destined for academic careers in certain fields such as biology or chemistry, where certain other philosophates in the United States had better facilities in these academic

areas. This continued to be the case even with the opening of the philosophate at Shrub Oak in 1955, a building which could accommodate well more than 200 scholastics.

In keeping with Fr. Ledochowski's decree on studies, more and more Jesuits after the war were studying for Master and Doctoral degrees. Many priests and scholastics both from the New York Province and from other provinces came to Fordham. In the years right before the war, there was sufficient room either in the main Fordham Jesuit residence or elsewhere on the campus to house these special students. With the great increase in lay student enrollment in the years immediately following the war, however, a real "housing crunch" developed. In light of this, permission was sought from Fr. Vicar Norbert de Boynes, SJ, in Rome to construct a new residence specifically for these Jesuit students. Permission was granted and the new building was constructed next to the Fordham's "signature building," Keating Hall. It was dedicated in May, 1947, by Cardinal Spellman, the archbishop of New York, a great friend of the Society, and a Fordham alumnus, and, conveniently, the building was named after him. The continued growth in the number of scholastics and priests seeking graduate degrees, however, would eventually make Spellman Hall too small. By the early 1960s, the province was about to find itself in the position of having to turn away Jesuit graduate students from attending Fordham because of a lack of space in the Jesuit residences. In late 1965, Father General Pedro Arrupe, SJ, granted permission for the province to convert the building next to Kohlmann Hall, which had housed the printing presses and offices of the *Messenger of the Sacred Heart*, into a residence for a large number of Jesuit graduate students.

While the Labor Schools at Xavier and Brooklyn Prep suffered from low enrollment during the war years, the years immediately following saw an important expansion of their influence. Appointed director of the Xavier Labor School in 1940, Fr. Philip Carey, SJ, established a series of satellite schools in the metropolitan New York area in the years right after the war. The Red Scare and the strong anti-Communist feeling that emerged in the late 1940s and early 1950s were especially helpful in allowing labor school alumni to purge some of the unions in the area of their communist elements.¹⁰⁰ They were especially active in cleaning up the Transport Workers Union.

Fr. John Corridan, SJ, Fr. Carey's assistant at Xavier, became famous for his work in helping union men fight the mob influence within the Longshoremen's union and the corruption then

ensued. The award-winning film, *On the Waterfront*, presents a fictionalized account of this struggle to clean up the docks. A Catholic priest, loosely modeled on Fr. Corridan, plays an important role in the picture.

In 1946, a third labor school was created, this time in New Jersey, with the founding of the St. Peter's College Institute of Industrial Relations. The school operated out of the St. Peter's Prep buildings on Grand Street in Jersey City rather than at the college location on the Hudson Boulevard. With the legal separation of Prep from the college in 1955, the school was renamed simply the St. Peter's Institute of Industrial Relations. Which lasted until 1974. Declining enrollment and a set of other problems had also led to the closing of the Crown Heights, Brooklyn school in 1952.¹⁰¹

The missionary work of the province also expanded in the years after the war. The apostolates of the Society, especially in Manila, had been very seriously damaged in the final year of the war, but under the leadership of the redoubtable mission superior, Fr. John Hurley, SJ, and his successor, Fr. Leo Cullum, SJ, the mission began to get on its feet again.¹⁰² The Caroline and Marshall Islands in the central and western Pacific had been controlled by the Japanese since the end of World War I, and Spanish Jesuits had been working there. After World War II, the area was handed over by the United Nations to the United States to be administered as a Trust Territory. Some American Jesuits from the Philippines began to minister to the natives on these islands, and Father General Jean-Baptiste Janssens, SJ, Fr. Ledochowski's successor, issued a decree on February 2, 1948, formally transferring the Caroline-Marshall Islands to the New York Province as a mission territory, effective on March 12 of that year.¹⁰³ The Superior General recognized that the change in the political situation on the islands, now that they were an American Trust, made the move to American Jesuits a reasonable thing to do. Some of the Spanish Jesuits who had been working on the islands were allowed to remain, since it would have been impossible to replace all of them with Americans immediately, but over the years these Spaniards either returned home or died, so that eventually the mission was staffed primarily by Americans or native vocations. Not only were Jesuits staffing the schools and parishes that were established on these islands, but over the course of the years three also served successively as bishops, initially as Vicars Apostolic. When the Holy See erected the Vicariate into a diocese, Fr. Martin Neylon, SJ, former novice master at St. Andrew-on-Hudson, became its first diocesan bishop. Some decades later, in 1981, to assist the work of this mission, a

“twinning” arrangement was entered into by the New York and Indonesian Provinces. New York agreed to provide financial assistance to help in the education of Indonesian scholastics, and Indonesia would provide some manpower to assist in the schools that the mission established.

Part of the work of the province in this mission would be in the field of education. In the early 1950s, Xavier High School was established in Chuuk. The land which the school occupied had once belonged to the Society, but the Japanese had taken it over and built there a heavily fortified communications station. The Jesuits were able to reclaim the land after the war and, as a bonus, had a sturdy building in place



A member of the Xavier High School (Chuuk) track team.

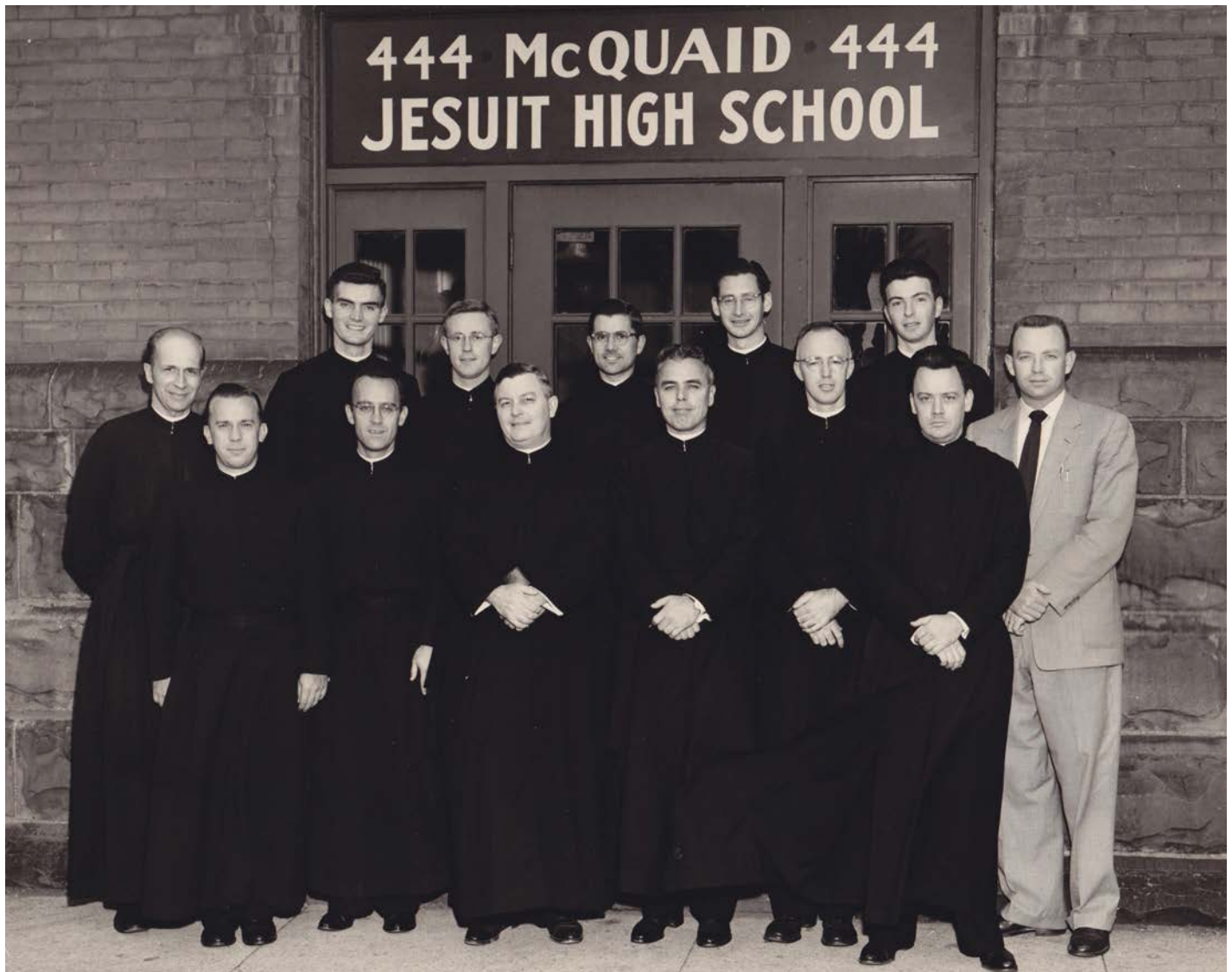
that could serve as Xavier’s main facility. Initially the school on Chuuk was planned as a minor seminary, but within a few short years it became a regular high school. In the early 1960s, a second school with a different mission was set up by Fr. Hugh Costigan, SJ: the Ponape Agricultural and Technical School, PATS for short. This school’s purpose was to instruct natives in areas such as construction, mechanics, and agriculture, as well as English and math.

By the end of 1952 the province had at least one community and apostolate in every diocese in New York and New Jersey that formed the limits of the province here in the United States, except in the diocese of Rochester.¹⁰⁴ Bishop Edward Mooney, the bishop of Rochester from 1927-1933, had offered Fr. Provincial Murphy the opportunity to take over the operation of Aquinas Institute, a high school for boys, founded in 1922, that was then being staffed by diocesan priests. Since there was no parish attached, Murphy declined the offer, concerned as he was about the costs involved in running the school. It would have had to operate on tuition only, with no parish present to help supplement the cost of running the school. In 1936, the Basilian Fathers eventually came to operate the school, apparently on the condition that no other Catholic boys school could be opened in the city for the next 15 years. In 1951, when the 15 years had passed, Bishop James Kearney, the then ordinary of the diocese, made an offer to Fr. John McMahon, SJ, then the New York provincial, to open a high

school in Rochester. The prospects looked good, and manpower was not an issue at that time, so in July, 1952, Fr. McMahon agreed to accept the bishop’s offer to start a school. There were some concerns regarding raising the money to build the school, since the province was then in the middle of a drive to raise money for the new scholasticate at Shrub Oak, but the diocese had a campaign that raised \$1,500,000 of the expected \$2,000,000 that the building would cost, and the school assumed responsibility for the rest. Ground was broken on a 25-acre site in June, 1953, though the eventual cost of construction ran to \$2,300,000, so the initial debt for the school amounted to \$800,000, something that would be the proverbial albatross around the neck of the institution for more than two decades. One unusual stipulation from the bishop was that the school operate, along with the regular college preparatory program, a terminal course of studies for those students who were not planning to go to college. The school began operations in September, 1954, in temporary quarters, since the building was not completed. The choice of the name for the school at first glance might seem a bit odd. The expectation would be that the school would be named after a Jesuit saint, so the choice of McQuaid, the name of the first bishop of Rochester, and a man who was not eager to have Jesuits working in his diocese, is doubly odd. One of the major benefactors involved in contributing to the construction of the school, however, had a particular fondness for Bishop McQuaid, so McQuaid it would be. To be sure that people knew this was a Jesuit school, however, it was named McQuaid Jesuit High School.

The apostolate of the Spiritual Exercises also expanded after the war. In the late 1930s Fr. Raymond Kennedy, SJ, had been instrumental in introducing closed retreats to boys in Jesuit high schools. This practice was considered to be especially worthwhile during the war years, since most of these young men would be called to serve in the military soon after graduation.¹⁰⁵ Some retreats were held for these students at Manresa and Morristown, but these two houses were devoted mainly to retreats for men and not for youth. Fr. John Magan, SJ, thought that perhaps the property at Monroe could be transformed into a retreat house for students, and with the appropriate permissions and with a great deal of volunteer labor the first retreat house in the nation devoted specifically for ministering to youth was opened in 1952.¹⁰⁶ For a number of years this ministry flourished, so much so that in a few years a further building was constructed, attached to the 19th century structure.

The work of the retreat movement at Morristown also expanded greatly in the years after World War



An image of the first faculty of McQuaid Jesuit High School when it opened in 1954.

II. In 1949, an east wing, with 36 additional rooms was added to the original mansion, and a west wing was added in 1959 with 26 more rooms, so that the facility could accommodate about a hundred retreatants.

One of the results of the Spanish-American War in 1898 was that Puerto Rico became a part of the United States. Eventually, natives of the island were granted American citizenship, which greatly facilitated their entry into the United States. In 1945, Jesuits from the Antilles Vice-Province had come to the island and had established a retreat house at Aibonito, and soon a high school called the Colegio San Ignacio, and a parish were also founded. The vice-province, however, was not blessed with extensive resources, and it was apparent that much could be done in Puerto Rico if only it were in the care of a province with the manpower to devote to it. There were also immigration issues in that Puerto Rico was legally a part of the United States, so it was

not certain that members of the vice-province could always obtain easy access to the island. Furthermore, the Colegio had a bright future, but it was clear that many of its students looked to continue their education after graduation at colleges in the United States. The education they received at the Colegio, especially in English, had to prepare them for this. Jesuits from the United States would be better able to help the students with this language than could the native Spanish speaking Jesuits from the Caribbean. Thus in 1957 the Antilles vice-provincial approached the New York provincial about the possibility of New York taking responsibility for the apostolates on the island. In the years after World War II, Puerto Rican immigration into the United States, and especially to New York, had become quite pronounced, so it was not surprising that it was to the New York Province that he turned. After looking into the matter, Fr. Thomas Henneberry, SJ, the New York provincial at the time, agreed that the transfer would be a good thing, and so in a decree dated May 17, 1959, Father

General approved the transfer of Puerto Rico to the New York Province, effective July 2, 1959.

The influx of Puerto Ricans to New York City and especially to the Lower East Side had an impact on Nativity Parish. For decades the parish had been addressing the needs of the Italians who had moved into the area; now the neighborhood was changing. In light of this, the parish purchased from a group of religious sisters a house on Forsyth Street that would serve as the Nativity Mission Center, aimed at providing services for the Spanish speaking people south of Houston Street. One of its foci was school-aged children, who could come to the center in the late afternoon or evening to receive religious instruction, and help with their school work. Other services were provided for adults, including job placement and referrals to the city's social agencies. Most of the work was done by Jesuits connected to the parish and by lay volunteers.

One of the most notable domestic issues of the 1950s was the "Red Scare," the concern not only with the communist threat from the Soviet Union itself, but also, equally, the possibility of internal subversion by communists working in the United States, especially in the government. The name of Senator Joseph McCarthy is indelibly linked to movement to seek out the traitors who would undermine the American way of life. McCarthy's tactics are now generally agreed to have been disgraceful, but few in the early 1950s were willing to stand up to him. Among those who did, however, were the editors of *America*. The magazine was criticized for its actions, especially in light of McCarthy's Catholicism.¹⁰⁷

The Cold War also played a role in the creation of another apostolic endeavor, this one on the Fordham campus and dedicated to increasing American Catholics' understanding of the Eastern Rite Churches.¹⁰⁸ After the war, Fordham had begun a Russian Institute, and Fr. Janssens wrote to Cardinal Spellman asking his permission to open a center devoted to furthering American understanding of the Russian rites. Although initially reluctant to give his blessing to this initiative, concerned that there were already too many Jesuit houses in New York City enjoying tax-exempt status, the cardinal eventually gave his permission when he learned that the new work would be located on the Fordham campus itself in an old army barracks that the university has acquired. Thus began what would be known as the John XXIII Center. The apostolic aims of the center were several: to be a center for information on the Russian apostolate, to train priests and others for work in the Russian apostolate, to give lectures both at the center and elsewhere on the Russian and other Eastern rites, to produce books both in

NOTABLE JESUITS

FR. JAMES DEMSKE, SJ

Great educational institutions do not arise by accident; it takes the labor of numerous individuals, and especially of farsighted leaders, to create them. One such leader was Fr. James Demske, SJ, and the institution was Canisius College. While the college had been blessed with great presidents named James, such as Fr. James Sweeney, SJ, and Fr. James McGinley, SJ,



it was James Demske who had a presidential tenure of almost thirty years. A native of Buffalo and a graduate of St. Joseph's Collegiate Institute and Canisius College, he entered the Society at St. Andrew-on-Hudson in 1947. Following a course of Jesuit formation that included studies at Innsbruck, Austria and Freiburg in Germany, he enjoyed a brief stint as master of novices at the Plattsburgh novitiate before being named rector and president of Canisius College in 1966. After finishing his term as rector in 1971, he remained as president until 1993. Under his leadership new buildings were constructed or acquired, significant property was added to the college, and new academic programs were established. The strong but small liberal arts college he came to in 1966 had become, in fact, if not in name, a university when illness forced him to step down in 1993, a year before his death.

English and in Russian on matters related to Russia, and to keep contacts with the Russian Orthodox Church. Eventually, the center would move to a small building located next to Fordham's Faculty Memorial Hall and then briefly to an apartment building that would eventually be known as Ciszek Hall.

The Philippine Mission made great strides in recovering from the devastation of World War II and by 1952 it had grown large enough to be designated a vice-province within the New York Province. Thanks to its continued growth, by 1958 it was ready to assume the status of an independent province, although many of the Americans who had been working in the Mission for years chose to remain on the islands as part of the new province.

The established educational apostolates of the province, high schools and colleges, continued to expand from the late 1950s through the mid-1960s. Enrollments were generally very good, and the new facilities were added. New buildings began to spring up on college campuses; Fordham was fortunate to become involved in the development that was taking place on the west side of Manhattan in the area that would become known as Lincoln Center. Here, not only the law school, but also a large classroom building was constructed that would house both the graduate divisions of several professional schools and a new undergraduate college. The Jesuit faculty residence on the Bronx campus, built in the 1920s, could no longer easily accommodate the very large number of Jesuits working at the university or the Prep, and an addition had to be attached to Loyola Hall. This new building, Faber Hall, contained not only a large refectory better able to accommodate the community members but also a large number of bedrooms.

Both Xavier and St. Peter's Prep were able to construct new classroom buildings containing the most up to date educational equipment. Loyola School acquired a new cafeteria, gymnasium and library when the brownstones along 83rd Street which had housed many of the Jesuits were demolished and replaced by a new complex of buildings. Not only were there the new facilities for Loyola School and living space for the large Jesuit community, but there were also offices provided for the Jesuit Seminary and Mission Bureau. While these renovations were taking place, not surprisingly, many members of the community were temporarily displaced. One of these was the noted anthropologist and theologian Fr. Pierre Teilhard de Chardain, SJ, who died on Easter Sunday in 1955 and was buried at St. Andrew-on-Hudson. While Regis High School had no room to expand, it did acquire a new, larger gymnasium when its large theater space was reconfigured.

The province's parishes also underwent some changes at this time. The large church that had been built in downtown Jersey City when the New York-Canada Mission came to erect St. Peter's College was slowly sinking into the marshy land under it and so had to be demolished. In its place a smaller, more modest building was erected. A new church was also built for Nativity parish and dedicated in 1969.

With the Philippines becoming an independent province in 1958 and the Caroline-Marshall Mission being transferred to the newly created Buffalo Province in 1960, the New York Province was ready to receive responsibility for another mission territory. The 30th General Congregation in 1957 had elected Fr. John Swain, SJ, of the English Canada Province

JESUIT BROTHERS



Jesuit brothers share a cake before leaving for tertianship.

From the first days of the novitiate at St. Andrew-on-Hudson, New York Province Jesuits witnessed the good example and experienced the support of Jesuit coadjutor brothers. Br. Dominic Pandolfo, SJ, welcomed us at the front door; Jesuit Brothers Peter Czajka and Joseph Wuss in the kitchen, Br. Mike Zupan, SJ, with the cars and trucks, and Br. Gerry Gordon, SJ, in the infirmary. Beyond St. Andrew's were Brs. Frank Kraus, SJ, Tony McGuinness, SJ, James Kenny, SJ, Ed Moran, SJ, and Steve Andrews, SJ, to name a few. On the missions were Brs. Paul Acer, SJ, and Jimmy Dunne, SJ. Far too numerous to name and thank!

The Jesuit Brothers were competent, dedicated to their work, present in the community reliable, friendly and perceptive (and frequently humorous) in their observations and comments. They have enriched our lives, apostolates and communities.

Yet this is changing. While, overall, numbers of Jesuits are declining, the number and percentage of Jesuit brothers has declined even more steeply. As we pray for vocations, we look back in gratitude to recapture the importance, the contribution, the beauty of the vocation of the Jesuit brother.

-Fr. Peter Schineller, SJ

as the Vicar-General to assist Fr. Janssens, whose health was declining. There was some thought given to assigning to the province a territory in Latin America, but the Apostolic Delegate to Nigeria, Archbishop Sergio Pignedoli, had approached the Society about moving into that West African country. Eventually Fr. Swain wrote to the New York provincial, Fr. John McGinty, SJ, asking that he consider sending some Jesuits to Nigeria to make a connection with the new university that was to be established at Lagos, then the capital of the country, one now moving toward independence from Great

Britain. After investigating the possibilities, Fr. McGinty responded positively to the Vicar's request and in the autumn of 1961 Nigeria was formally assigned to the New York Province as a mission territory.

The post-war period witnessed the emergence of a powerful civil rights movement in the United States aimed at correcting the discrimination to which the African-American population had been subjected for generations. In 1964, Fr. Provincial John McGinty, SJ, established the Province Office for Intergroup Relations under the direction of Fr. Philip Hurley, SJ. The apostolates of the province were urged by the provincial to do what they could to assist in the advancement of minority groups. In the New York area this meant attention was to be paid to the needs both of the African-American and the Hispanic, especially Puerto Rican, population in the metropolitan area. Hurley, along with Fr. Joseph Browne, SJ, the province's secondary schools director, and Fr. Edmund Ryan, SJ, together devised a summer program named the Higher Achievement Program or HAP.¹⁰⁹ HAP, as originally conceived, would function at St. Peter's Prep, Brooklyn Prep, and Regis. Twenty-five minority students, ten entering the 12th grade and fifteen entering the 8th grade, would undergo a six-week program designed especially to improve their math and language skills and thereby increase their chances for success in high school or college. As time went on this program would increase the number of students it annually served, expand the locations where it was offered, and would focus its attention only on students entering the 8th grade.

While the Jesuits in the province were devoting so

much of their time to prayer, work, and study in these years, rest and relaxation could not be neglected. Shortly after the war ended, the province purchased property at Port Kent in upstate New York on Lake Champlain. For about a dozen years it served as the site of a summer school and then vacation house (or villa) for the scholastics, and then in 1961 the facilities were used just for vacation. The scholastics doing their philosophical studies had use of the place in the early summer, the priests and brothers in the province in the mid-summer and the scholastic regents in the late summer. By the 1970s the use of the villa declined and it was sold near the end of the decade.

⁹⁸Cronin, *The Closing*, p. 36.

⁹⁹Cronin, *The Closing*, p. 36.

¹⁰⁰McShane, A Survey, pp. 49-52.

¹⁰¹See McShane, pp. 57-59 for the details of the problems.

¹⁰²See an account of the immediate post-war experience in the Philippines in H. de la Costa, "The Philippine Mission," *Woodstock Letters* LXXV (1946), pp. 34-56.

¹⁰³The history of the Catholic Church in Micronesia can be found in Francis Hezel, SJ, *The Catholic Church in Micronesia*, (Chicago, Loyola University Press, 1991).

¹⁰⁴The early history of McQuaid Jesuit High School and the source of much which follows can be found in William O'Malley, SJ, *The First 25 Years of McQuaid Jesuit High School* (privately printed).

¹⁰⁵The story of the early development of the youth retreat movement in the province can be found in the article "Gonzaga Retreat House," *Woodstock Letters* LXXXII (1953), pp. 195-217.

¹⁰⁶A humorous anecdote on the initial renovations can be found in *Xavier: Reflections*, pp. 161-161.

¹⁰⁷See the account in Schroth, *The American Jesuits*, pp. 165-169.

¹⁰⁸An account of the beginnings of this work can be found in Frederick Wilcock, "The New Russian Center in Fordham University," *Woodstock Letters* LXXXI (1952), pp. 361-366.

¹⁰⁹A brief account of the early program can be found in William Pickett, "Higher Achievement Program," *Woodstock Letters* XCIII (1964), pp. 425-428.

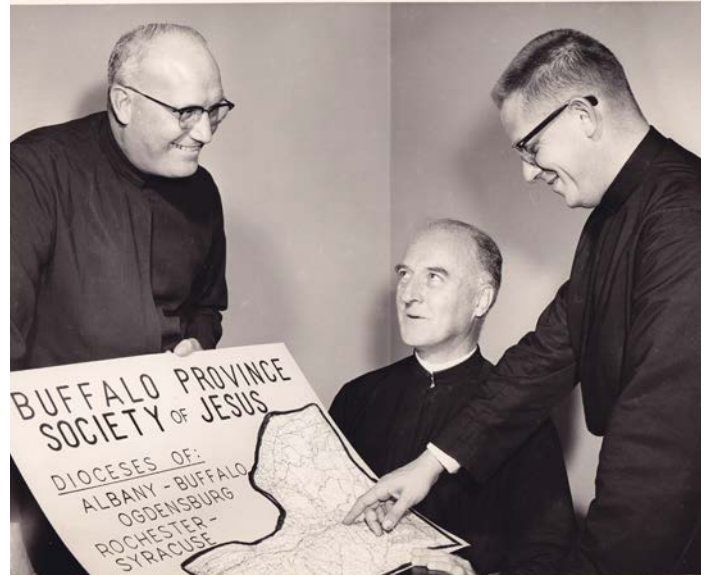
Chapter 8

TURMOIL AND TRANSITION: THE 60S AND BEYOND

It is not surprising that as the 1960s dawned, the large size of the New York Province, at least in terms of the number of men, institutions, and missions it contained, would once again raise thoughts of a further division. On June 21, 1960, the upstate New York portion of the province, along with the Caroline-Marshall Islands, was divided off to form the Buffalo Province. The new province had two colleges, Canisius and Le Moyne, two high schools, Canisius and McQuaid, a novitiate/juniorate at Plattsburgh, the tertianship and shrine at Auriesville, two parishes as well as the many institutions and outposts in the Pacific. Fr. James Shanahan, SJ, former president of St. Peter's College, was named the first provincial. The new province would not, however, be content to stand pat with the status quo. Bishop Joseph Burke of Buffalo had asked the Society to start a retreat house for the laity in his diocese, and so in September, 1960, ground was broken at a 60-acre site in Clarence Center, a suburb of Buffalo, for a new retreat center. A second decision was made that same year for the establishment of the province's cemetery at Auriesville, where the first burial took place in 1961. At first, the provincial offices for the province were located at Canisius High School in Buffalo, but within a few years a new office and residence was built on Demong Drive, on the border of the Le Moyne College campus in Syracuse.

The New York Province, now shorn of its upstate apostolates, had communities and works within the Archdioceses of New York and Newark, as well as in the Dioceses of Brooklyn, Rockville Center and Paterson. Puerto Rico would also remain a part of this province, with Nigeria soon to be added. The provincial superior as the decade began was Fr. John McGinty, SJ, 46 years old at the time of his appointment. After ordination he had taught at St. Peter's College and then served first as secretary and then socius to the provincial. At the time of his appointment he was serving as the rector of the St. Ignatius complex in Manhattan.

The term "The Sixties" will conjure up in the minds of many various images of violence, turmoil, and confusion as many of the norms that had governed society in the 1950s were challenged and transformed. The turmoil of the 1960s did not spare



The new Buffalo Province provincial and his assistants look over a map of the newly created territory. From left to right they are: Br. Joseph Henle, SJ, Fr. Provincial James Shanahan, SJ, and Br. Gerry Shade, SJ.

the Church either, as the Second Vatican Council led to many changes in Catholic thought and practice. The universal Society experienced the 31st General Congregation, called following the death of Superior General, John Baptist Janssens, SJ, in October, 1964. The Congregation not only elected as the new Superior General, Fr. Pedro Arrupe, SJ, of the Japanese province, but it also issued a number of important decrees that would have a great impact on the life of the Society in the years ahead.

The 1960s also witnessed significant changes for the New York Province. Almost from the outset, the Buffalo Province had labored under hardships connected both with finances and with manpower. In the summer of 1967 the small number novices that the province had were moved out of Bellarmine College in Plattsburgh and the property was sold. By the middle of the decade it seemed clear that a reunification with the New York Province would have to be made. During 1967, extensive discussion, were carried out in both provinces that would lead not only to a reuniting of the two jurisdictions but also to the creation of a new governmental structure. There would be one provincial for the province, but he would be assisted by three apostolic vice-provincials

who would themselves be major superiors. These three men would have responsibility for the three major apostolic foci of the province: higher education, secondary education, and social-pastoral ministries. The men of the province, apart from those in formation or on the missions, would be assigned to one of these vice-provinces, and the vice-provincial of his province would function as his major superior. The regional provincial would still maintain ultimate authority over the province as a whole, as well as have direct care for the missions and for those in formation. This latter area of responsibility, however, would soon be delegated to another vice-provincial—for formation. On November 13, 1967, Father General Pedro Arrupe, SJ, approved the new governance arrangement by way of an experiment. It took effect on January 1, 1968.

The man who would lead the new New York Province was Fr. Robert Mitchell, SJ, one of the youngest men ever to hold this position in this province. Born in 1926 and entering the Society in 1943 after graduating from Regis High School, Mitchell had earned a doctorate in theology at the University of Strasbourg before becoming, briefly, dean of Le Moyne College, then vice-provincial while Fr. McGinty was attending the General Congregation, and then provincial of the province in the year before the merger with the Buffalo Province.

Perhaps of even greater moment for the future of the New York Province were the series of discussions begun in mid-decade but reaching a climax in the first half of 1968 that concerned the renewal of the province and a realistic assessment of its apostolic commitments going forward. In July 1968, the provincial, vice-provincials and the other province consultors met at the former Buffalo provincialate in Syracuse to plan for the future. On September 16, 1968 the plan was released to the province by Fr. Mitchell. In his covering letter he indicated that the plan “calls upon us to renew ourselves, not merely as members of this or that institution or work, but as Jesuits, brothers to each other and members of this Province, and to seek in that identity the ways in which we can best serve God and His Church.” Any program of renewal must first look to the personal renewal of the individual, and the plan called for renewed attention to the importance of community life and prayer, commitment to the vows and the vital role that the superior of the community needed to play in the life and work of individual Jesuits. The entire formation program in the province was radically overhauled. The novitiate was to be moved from Poughkeepsie to Syracuse, to the former Buffalo provincialate, renamed St. Andrew Hall. Here the resources of Le Moyne College could provide for the academic dimension of the novices’ formation.

The philosophate would move from Shrub Oak to the campus of Fordham University in the Bronx. The recently renovated graduate student residence next to Kohlmann Hall, named Murray-Weigel Hall after two very notable members of the Woodstock faculty who had recently died, would now be home to scholastics doing collegiate and philosophical studies. The Regency period of formation was shortened to two years as the norm, and the move of the theologate from Woodstock, Md. to New York City’s West Side near Columbia University and Union Theological Seminary, a transition that had already been announced, would move ahead. These changes were in keeping with the 31st General Congregation, which, in its decree on the training of scholastics, had urged that these houses of studies be near university campuses.¹¹⁰ The base for the tertianship would be at Inisfada rather than at Auriesville.

In the process of planning for the best use of the available manpower and financial resources of the province, it was clear that some difficult decisions would have to be made. As the plan noted: “There is general agreement that the Province is currently over-extended.” This might seem an odd statement in light of the fact that the reunited New York Province had nearly 1,400 men. The province authorities, however, recognized that, “Discernible trends in recruitment and perseverance force us to face the fact that this overextension will continue and even increase in terms of all our present commitments.”

The provincial’s remarks on province manpower were right on the mark. In 1970, the province would have 1,299 members, in 1980, 973 men, and in 1990, 769 Jesuits. The decrease, however, was especially dramatic in the number of scholastics: in 1970 there were 325, in 1975, 142, and in 1980, only 77. In higher education the plan called for focusing newly available manpower resources on Fordham and Le Moyne for the next five or six years; in secondary education to focus on five of the eight province high schools: Canisius, Colegio San Ignacio, Regis, St. Peter’s Prep, and Xavier. Fordham Prep’s future as a Jesuit apostolate would be determined by whether or not it would be able to finance and construct a new building to replace the old and overcrowded building it then occupied. Responsibility for McQuaid would be handed over to a lay board of trustees with “reduced Jesuit participation.” Loyola School, which already had a lay headmaster, would be “sponsored and maintained by laymen with a minimum of Jesuit presence.” The hope was that Brooklyn Prep could be turned over to the Brooklyn Diocese so that it could continue to provide students with a Catholic education. In the social-pastoral area, the retreat houses at Inisfada, Staten Island, Morristown and Syracuse would be maintained. The Albany retreat

NOTABLE JESUITS

FR. GUSTAVE WEIGEL, SJ

For several centuries after the Protestant Reformation of the 16th century, relations between the Catholic Church and the other branches of Christianity were decidedly cool, and often openly hostile toward one another. One of the pioneers of the ecumenical movement, which sought to reverse the enmity that had existed, was Fr.



Gustave Weigel, SJ. Born in Buffalo and educated at Canisius High School, Fr. Weigel entered the New York Province in 1922 and was ordained in 1935. Receiving his doctorate in theology from the Gregorian University in 1938, he joined the theology faculty at the Catholic University of Chile, where he taught until 1948. Transferring to the faculty of Woodstock College as professor of ecclesiology in that year, he remained on the theologate staff for the rest of his life. With his wide knowledge of both Protestant and Orthodox Churches, he was able to serve as a consultant for the Vatican's Secretariat for Promoting Christian Unity and worked as a translator for the non-Catholic observers who had been invited to attend the Council. The author of 11 books ranging from a study of the medieval theologian Faustus of Riez to the modern ecumenical movement, Fr. Weigel died suddenly in New York City in January, 1964.

house was already being phased out and the diocese of Buffalo would be approached concerning the future of the Clarence Center house. The retreat centers at Auriesville and Monroe would be reviewed in the next several years. While the province would maintain its commitment to the parishes it was then staffing, it would take on no new responsibilities in terms of hospital or prison chaplaincies.

The province plans for the houses of formation were effectively and efficiently carried out. The building and property at Poughkeepsie were sold, and eventually would become home to the Culinary Institute of America (the other CIA). The building along with some of the property at Shrub Oak was sold initially to the Baptist Bible Institute, but when they had trouble keeping up with the mortgage payments the building and property came into the

possession of Phoenix House, the drug and alcohol rehabilitation organization. In both instances the province maintained ownership of some land, including the cemeteries located in each place. The tertianship building at Auriesville (though not the Shrine or the cemetery) would pass into other hands a number of years later. The move of the theologate to New York City, however, would not be long lived. Discussions were underway in the early 1970s among the American provincials concerning the future of theological education for scholastics in this country. In December 1972, Fr. Arrupe announced that there would be just three Jesuit theologates in the United States, located in Berkeley, Calif., Cambridge, Mass., and Chicago, Ill.. These three would now be Assistancy rather than province sponsored works. The theologate at St. Louis would continue as the Divinity School of the university, educating lay and religious men and women; Woodstock College in New York would be phased out as a theologate, and on May 18, 1975, a liturgy marking the closing of the school was held at St. Paul's Chapel on the Columbia University campus.

While Woodstock College was no more, one of the residences where students and faculty had lived remained an active community for Jesuits engaged in a variety of activities in the New York City area. The building where the Jesuits lived was not owned by the province, but rather they occupied a number of rented apartments in the building. As time went on and as the number of Jesuits connected to the community declined, and after a lengthy dispute with the landlord regarding rents, the community moved in 2009 from its West 98th Street location to a building rented from the Franciscans on Thompson Street in lower Manhattan.

While the Province Plan with regard to the higher education institutions was not implemented to the extent envisioned, much did happen in the other apostolic areas. McQuaid and Loyola School each transitioned to boards of trustees with a majority of laymen, and the plan for Brooklyn Prep to come under diocesan control was never realized; in the early 1970s the school finally closed its doors and was sold to New York City to become Medgar Evers College, part of the City University of New York. Money left over from the sale after all debts had been taken care of, a sum of approximately one and a half million dollars, formed the Brooklyn Prep Fund, the income from which would be used to support various province educational works.

Fordham Prep's future as a Jesuit school clearly rested on its ability to finance and complete the construction of a new school building. Its situation was complicated in part by its legal connection to

Fordham University. The university was moving ahead with its plans to turn over control of the institution to a board of trustees whose membership would have a lay majority. The Jesuit community at Fordham was moving toward separate incorporation. The path for the Prep would have to be in the direction of severing its ties with the university, and this it did in June 1970. While the school's board of trustees had a lay majority, there was also an all Jesuit board of members with ultimate ownership of the institution. (This two-tiered model would also be used by Canisius High School, Xavier and St. Peter's Prep when they established their lay boards of trustees.) Fordham Prep moved ahead with plans for a new building to replace Hughes Hall, its home for many decades but by the late 1960s terribly inadequate. On the First Sunday in Advent in 1969 New York's Terence Cardinal Cooke presided at the ground breaking ceremonies for the new building, which would occupy space on the northwest corner of the university campus. Actual construction of the building did not begin until February 1971, and students were able to move into the new facility in September 1972.

Financing the new Prep building turned out to be more of a challenge than originally envisioned. The original estimate of 3.5 million dollars had grown to an actual cost of more than 7 million dollars. The inflationary spiral that had hit the United States in the late 1960s and early 1970s had a particularly hard impact on the project. Thanks to the great generosity of its alumni and parents, the assistance of former New York Governor Malcolm Wilson, a Prep alumnus, and some benefit concerts by Bing Crosby and Bob Hope, the Prep was able to settle its debts by the end of the decade.

The 31st General Congregation and Vatican II played important roles in shaping the way that the Society and the Province faced the future. This became very apparent very quickly in the apostolate of higher education.¹¹¹ The Council had spoken of the close collaboration with the laity that must exist, and for the Jesuits in higher education this would have a significant impact. In the Decree on the Apostolate of Education the 31st General Congregation stated: “[W]e should consider handing over to them (i.e. the laity) the roles they are prepared to assume in the work of education, whether these be in teaching, in academic and business administration, or even on the board of directors. It will also be advantageous to consider whether it would not be helpful to establish in some of our institutions of higher education a board of trustees which is composed partly of Jesuits and partly of lay people; the responsibilities both of ownership and of direction would pertain to this board.” St. Louis University led the way in

the United States in creating such a board, where 10 Jesuits and 18 laymen came together for their first meeting in June 1967. The higher education institutions of the New York Province followed suit over the next few years. Fordham created a board consisting of both Jesuits and laymen in 1968 and St. Peter's, Canisius and Le Moyne did the same soon after. This new arrangement also led to the separate incorporation of the Jesuit Communities associated with these institutions. Father General Arrupe had given his permission for both of these developments.

If an undergraduate student from one of the province's college in the early 20th century were to have been magically transported to his school in the late 1960s, he would have noticed something even more remarkable than the proliferation of buildings that had taken place. There were female students on the campus! Coeducation on the undergraduate level had come to Jesuit higher education, just as it had to just about every other college in the country. Le Moyne College, which had led the way by being coeducational from the start, also was the first Jesuit college to have a women's dormitory actually on the campus, with the construction of St. Mary's Hall in 1963. Prior to this, boarding female students had to reside in houses off campus. Spellman Hall at Fordham would become in part a residence for women attending Thomas More College, the “sister school” to the men's Fordham College.

Vatican II also had an impact on one of the oldest ministries of the Society. The Sodality of Our Lady began at the Roman College in 1563 and received official recognition by Pope Gregory XIII in 1584. Aimed initially at fostering the spiritual life of the young men in Jesuit colleges, it gradually expanded its scope to include alumni, other laymen desirous growing in their spiritual lives, and eventually in the 18th century laywomen as well. The schools and parishes of the New York Province had been active centers of the sodality for decades, with many Jesuits involved as moderators of sodality groups, with one priest assigned to be the province director of sodalities. At Woodstock College in Maryland, a Sodality Academy was established where interested scholastics could learn to become good sodality moderators when they were assigned to apostolic works. The 1960s, however, witnessed a shift in the way that these groups operated. The Council's Decree on the Apostolate of Lay People highlighted the increased role that laity was called upon to play in the life of the Church, and so it was that the Christian Life Communities (CLC), autonomous but still closely connected to the Society, emerged from the sodalities. Aimed at developing men and women who were both spiritually and doctrinally mature, the CLC was responding to the Council's call to develop the

vocation of the laity in the Church and in the world. Jesuits would now serve, in the words of Fr. Arrupe, as “ecclesiastical assistants” to the CLC movement.¹¹²

The turmoil that had rocked American society in the late 1960s continued on into the early 1970s as the war in Viet Nam continued to rage, though with decreased American troop involvement. The domestic political scene was focused on the Watergate scandal and an inflationary spiral took hold of the economy. Called to lead the province during these difficult days was Fr. Eamon Taylor, SJ. Entering the Society in 1938 at the age of 17, after his ordination he spent a number of years teaching theology at Fordham’s College of Business Administration. Something must have rubbed off in his contact with the business students since the early 1960s found him as minister of the Xavier community. There followed an appointment as rector of the novitiate in Poughkeepsie followed by a term as rector of Brooklyn Prep.

One change that became very apparent in the province in the years following Vatican II was the dramatic decrease in the number of brothers. When the province first came into existence in 1879 it could boast more than 170 brothers, including 21 novice brothers, comprising a good third of the full province membership. Most of these men were assigned to the various colleges and especially to the houses of formation, where they served as cooks, porters, infirmarians, tailors, and all around maintenance workers. While Jesuit priests may have played the more visible role in carrying out the various apostolates, much that they did could not have been accomplished without the work of the brothers behind the scenes. Entering the 20th century, however, the number of brothers, both in absolute terms and as a percentage of the province membership began to decline, with, for example, 149 brothers out of a province of 637 in 1902, 113 out of 1,100 in 1931, and 98 out of more than 1,250 in 1948. The number of novice brothers also declined to single digit numbers through these years when the province was otherwise growing. Over the years, many of the brothers were especially active in the houses of formation, large buildings with large amounts of property located out in rural areas. The work of the brothers was vital to the upkeep of these institutions. The movement of formation houses into the city removed the need for many of the brothers to do the kinds of work they had been doing, and the last decades of the century saw their smaller numbers now engaging in teaching, treasurer’s office work, and other forms of administration. Though proportionately a small part of the province, the contribution of the brothers to the work of the Society was great, and the memory of such Brothers as

Claude Ramaz, with his more than 50 years of service at the Messenger of the Sacred Heart, Peter Czajka cooking for the hundreds of novices and juniors over the years at St. Andrew on Hudson, and James Kenny administering the finances at Fordham University, as well as many others will not be forgotten.

While the late 1960s and early 1970s witnessed a great deal of retrenchment in the province’s apostolic commitments, there were some areas where new ventures were undertaken. The Nativity Mission Center had been in operation for well more than a decade when, in September 1971, a middle school for seventh and eighth grade boys was opened at the Forsyth Street location. While the Center had been working with the youth of the area for some time, by the late 1960s there was the clear realization that the negative influences that were being exerted on these young people by the deplorable situation on the Lower East Side of New York City could not be overcome by the Center’s relatively brief daily contact with them after school. Much of the day the students were attending the large public schools where they were not getting the attention they needed. Operating with a faculty of eight - and eventually seventy-five - students the Nativity School would provide more sustained contact with these young people than had been possible with just the tutorial services that had been offered. The students would also spend time together during the summer at a camp on Lake Placid. Thus began a middle school apostolate that would expand over the next decades to the Bronx, Brooklyn, and Buffalo.

In 1973, a piece of property in Cornwall, N.Y., along with several houses came to the province. The property had originally belonged to James Stillman, a noted New York banker, who erected a substantial summer home in 1884. In 1963, one of Stillman’s descendants, Chauncey Stillman, conveyed the property and house to the Scalabrini Fathers who used it as a seminary. They moved out in December 1973, and the house and property, according to Mr. Stillman’s wishes, passed to the New York Province. In 1975, the Cornwall residence was formally erected by Father General Arrupe as a house of the Society, Jogues Retreat, and has been used both as a villa house for Jesuits and as a retreat/meeting center.

The ministry of the Spiritual Exercises also underwent some changes at this time. For a number of years work was being done to extend the giving of the Exercises beyond the traditional preached retreat to large groups of retreatants that had become customary in the province retreat houses. The directed retreat, where a director would deal directly with individual retreatants was developing. This manner of giving the Exercises had its roots in

the way St. Ignatius and the early Jesuits had given the Exercises. By 1972, for a variety of reasons the youth retreat movement at Monroe was losing steam. Rather than close the facility, the provincial decided to make Monroe a center especially devoted to the directed retreat. Over the next few years hundreds of retreatants made 30-day, 8-day, and other retreats under the direction of the Jesuit staff. Unfortunately, the cost of running the facility, especially in light of the inflationary spiral that the United States as a whole was experiencing in the 1970s caused the operation to run at a deficit. Furthermore, since one of the Monroe buildings dated from the 19th century, there were ever increasing maintenance issues that had to be dealt with. In March 1977, Fr. Provincial Eamon Taylor, SJ, announced that the retreat facility at Monroe would no longer operate on a 12-month basis, and eventually the decision was made to close the house completely. The property was sold at the end of 1989.

In April 1975, the social-pastoral vice-provincial had asked the retreat houses in the province to do a self-evaluation in light of both the needs and the resources of the province. In light of these reflections, the province asked the Bishop of Buffalo if the Society might be relieved of the responsibility for the retreat house at Clarence Center. While the finances of the house were in comparatively reasonable shape, superiors saw a difficulty in providing suitable manpower for the work. Bishop Edward Head agreed to the request, and in November 1976, the diocese took over the house.

Jesuit Provinces in the United States had long been accustomed to working together on issues of common interest, but this interprovince cooperation was given a more formal structure with the formation of the Jesuit Conference in the summer of 1972. Fr. Robert Mitchell, SJ, the former provincial of New York, became the first president of the Conference, which would have its headquarters in Washington, D.C. While in one sense all Jesuits in the Assistancy were members of the Conference, the core group, its board, would be the provincials of the then ten American provinces. Collaboration by these



Former provincial of the New York Province, Fr. Robert Mitchell, SJ, would later become the first president of the Jesuit Conference.

province leaders would greatly facilitate national planning and decision making. The first project on which the Conference worked, appropriately named Project One, looked at the educational apostolate of the Society in the United States. The direct impact of the Society's leadership on the national scene in the field of higher education had earlier been exercised through the Jesuit Education Association (JEA). Recognizing the independent status of the various Jesuit colleges and universities in the country, the Association of Jesuit Colleges and Universities was formed in 1970 in place of the JEA. Project One urged the local Jesuit communities to work toward a corporate impact on each of their schools. On the level of secondary education the Project encouraged the work of the Jesuit Secondary Education Association (JSEA), which had also been founded in 1970 from the earlier JEA.

The early 1970s witnessed changes in the secondary education apostolates in the province. New developments in the field of education led to important curricular changes, especially at Xavier and Regis. In 1971, Fr. William Wood, SJ, rector-president of Xavier announced that the military training program at the school, a feature of the high school since 1895, would now be optional. Xavier was also designated as a "pilot school" where the latest developments in teaching could be implemented under the guidance of its Stanford-educated headmaster, Fr. Vincent Duminuco, SJ. At Regis, resource centers were created to allow for greater interaction between faculty and students outside the regular classroom structure. Even more dramatically, in 1973 Loyola School announced that it would become co-educational, the first, and to date only, high school in the province to make such a move.

Through much of the 1970s the poor financial state of the United States economy was mirrored in the financial problems faced by the New York Province. The serious inflation experienced in this country, especially in the early years of the decade, placed a great strain on the resources of the province. Careful economies along with the sale of some assets such as an 80-acre parcel of land at the Inisfada retreat house helped to bring some stability to the situation by the early 1980s. The rebound of the nation's economy in the early 1980s also contributed to the improvement. The New York Province had come through the difficult days of the 1970s under the sure guidance of Father Provincial Taylor. As the decade drew to a close he passed the baton of leadership to Fr. Vincent Cooke, SJ, who continued the work of strengthening the province's financial position. Fr. Cooke, a Xavier alumnus, had entered the Society in 1954 and following his ordination in 1967 had pursued

graduate studies in philosophy at the University of Wisconsin. After earning his doctorate he was assigned to Fordham University, but after only a few years of teaching he was named vice-provincial for higher education in 1976, and from that post was then named provincial, effective in the summer of 1978.

While Nigeria had been assigned to the province in 1961, it took several years for this apostolate to develop.¹¹³ New York Jesuits began arriving in 1962 to undertake individual apostolates, and noteworthy among the pioneers of this new mission were Frs. Joseph Schuh, Joseph Schuyler, and Joseph McKenna, “the Three Joes”. The outbreak of the Civil War in the country in 1967, however, greatly hindered the growth of the Society’s work. Not only were individual missionaries in danger from the violence of the conflict, but following the end of the war there was also a period when it was very difficult for Catholic missionaries to get visas to work in the country. The Nigerian government was suspicious of the Catholic Church because of its seeming support for the Biafran rebels involved in the civil war. Furthermore, articles had appeared in *America* magazine during the war that supported the rebel position against the government. Only gradually through the 1970s was the restrictive visa policy eased, and slowly an increasing number of New York Jesuits were able to come to the country to join the growing number of Nigerians who were entering the Society. Fr. Provincial Cooke was especially active in sending a group of highly talented men from New York to West Africa who would serve in key leadership positions until such time as Nigerian and Ghanaian Jesuits would be able to take over.

The long term health of the mission depended not only on increasing the number of missionaries, but more importantly, in establishing some corporate apostolates around which the Society could focus its works, and in founding a novitiate where Nigerians could begin their formation as Jesuits. An initial experiment of accepting novices but sending them elsewhere in Africa for their novitiate had not worked well. In 1978, Father General Arrupe gave permission for the establishment of a novitiate in Nigeria, and with Fr. Donald Hinfey, SJ, former novice director at the Syracuse novitiate as the first director, this house of formation was started. In 1982 the novices were able to move into a permanent location in Benin City. In 1980, the Society was given charge of St. Joseph Parish in Benin City and several years later, Christ the King parish in Lagos. In 1994, a retreat center was erected on the property where the novitiate was located, and in 1996 the very important step of opening a school, Loyola Jesuit College, in Abuja, the new capital of Nigeria, was taken. The mission was prospering to the extent that in 1987



A photo of the “Three Joe’s,” who were sent to Nigeria from the New York Province. From left to right they are: Frs. Joe Schuyler, SJ, who taught there for over 30 years, Joe Schuh, SJ, who was the first to go there, as well as the first superior, and Joe McKenna, SJ, who succeeded Fr. Schuh.

it was formally erected as a dependent Mission of the New York Province. In 2005, Nigeria, along with Ghana, which had been attached to Nigeria, was formed into the Province of North-West Africa. Liberia, Gambia, and Sierra Leone, other West Africa nations where English was a common language, were also recommended to the consideration of the new province.

Change would also come to Society in Puerto Rico. While the island remained politically a part of the United States, in September, 1987, Father General Kolvenbach determined that to provide for a “more inculturated formation and pastoral approach in the service of the universal Church and Society,” Puerto Rico would become an independent region. This would facilitate its interaction with the Society’s activities in other parts of the Caribbean.

While the Province as a whole over the years had taken on commitments to send missionaries to Jamaica, the Philippines, the Pacific Islands and to Nigeria/Ghana, individual New York Jesuits sometimes found themselves at work in other areas. For very many years Fr. John Halligan, SJ, worked with poor children, his ‘shoeshine boys’ in Ecuador.

When six Jesuit who worked at the Jesuit university in El Salvador were murdered, two New York Jesuits, Fr. Dean Brackley, SJ, and Fr. Charles Beirne, SJ, were among those sent to take their places.

On the home front, a further development took place when in 1978 the province took over responsibility for St. Anthony's parish in Oceanside, Long Island. The Rockville Center diocese in which St. Anthony's was located comprised two counties whose population has grown greatly in the years following World War II. Potato and duck farms had been replaced by sprawling housing developments. Many of those living here were Catholics but the number of priests in the diocese was far too small to care for them, so the province approached Bishop John McGann to see if it could be of assistance by taking charge of a parish. He willingly obliged by entrusting to the Society's care St. Anthony's, which had been founded in 1927.

Another new endeavor, appropriate especially for New York City, the nation's financial center, was directed specifically at those working in the business/financial world. The impetus for this new work came from those who had been annually making retreats at one or other of the province's retreat houses in the metropolitan area. They were seeking not only help in following up on their retreat experience and deepening their prayer life but also guidance in handling the issues that naturally arose between their commitment as Christians and the demands of their jobs in the financial world. In December 1980, the province opened its Wall Street Office. While the Office provided numerous services to the men and women in the financial district, the complexities of the situation proved to be beyond the resources that the province was able to bring to bear on them, and so the Office closed its doors in 1989.

In 1982, the province took on one of its more unusual ministries, that of serving the Native American Catholics at the St. Regis Mission. What was unusual about this was not the serving of this predominantly Mohawk congregation, but the fact that the Mission was actually part of the French Canadian Province. The reservation was located partly in Canada and partly in the United States but had been the responsibility of the Canadians for more than 40 years. In 1982, the French-Canadian provincial made a request to Fr. Vincent Cooke, SJ, the New York provincial, for help in staffing the place. The Native Americans spoke English, and he was having trouble finding men in his own province to take on the work. The English-Canadian Province was having enough trouble finding men to staff its missions to the Native People in northern Ontario, so they were unable to help. Thus in the summer of



Fr. Vincent O'Keefe, SJ, (left) was a close friend of former Father General Pedro Arrupe and took over the leadership of the Society after Fr. Arrupe suffered a debilitating stroke.

1982 the first New Yorker ventured up to the border to begin this "international" ministry.

The government of the universal Society underwent a radical change in the early 1980s. Father General Pedro Arrupe, who had led the Society since the mid-1960s, suffered a debilitating stroke on August 7, 1981. As provided for in Jesuit law, a vicar general, in this case Fr. Vincent O'Keefe, SJ, of the New York Province, took over the leadership of the Society. In October, however, Pope John Paul II intervened to appoint a Delegate with the power to govern the Society until such time as a General Congregation could be called to elect a new Superior General. That Delegate, Fr. Paolo Dezza, SJ, an Italian Jesuit very familiar with the workings of the Society, was in charge until the 35th General Congregation met in September 1983. That Congregation elected the new Superior General, Fr. Peter-Hans Kolvenbach, SJ, who had worked for many years in the Near East.

The new General asked the leadership of the New York Province to do a review of the governmental structure that had been put in place in 1968, at the time of the reunification of the Buffalo and New York Provinces. As a result of this review there was the gradual elimination of the formation and apostolic vice-provincials, and their replacement by people called assistants to the provincial. These latter officials would not be major superiors as the vice-provincial had been. The provincial during whose tenure these changes were made was Fr. Joseph Novak, SJ. Born in 1927 and entering the Society in 1945 after graduation from Xavier in 1944, Fr. Novak, who had a doctorate from the Institute Catholique in Paris, had spent a number of years at Fordham University's Graduate School of Religion

and Religious Education. He had administrative experience within the province as socius to the provincial for three years and as rector of the Jesuit community at Fordham.

In 1985, the year after assuming the provincial office, Fr. Novak initiated a process of personal and corporate renewal for the whole province, seen as a response to the 32nd and 33rd General Congregations' call for renewal. With the assistance of a planning committee who would help the provincial during this process, the renewal program began with a well-attended province conference at Le Moyne College in June 1985. The aim of the first year of the program was to assist the members of the province in their own personal spiritual renewal and to strengthen them in their Ignatian and Jesuit heritage. A highlight of this year was the 19th Annotation retreat, which many members of the province experienced. The succeeding two years of the process saw continued prayer and discussion, two further province conferences, local community meetings, and information gathering via questionnaires, all aiming at surfacing "matters about which choices should be made." Finally, in May 1988, the plan, entitled *Companions in the Mission of Jesus*, was presented to the province. Among the concrete outcomes from the plan were the closing and sale of Monroe, the expansion of the infirmary at Murray-Weigel, along with the monitoring of the impact of this expansion on the scholastic community that would still be in residence there, the elimination of the vice-provincial structure of governance that had been put in place in 1968, the sale of Loyola Hall, the Jesuit residence at Le Moyne, to the college for use as a dormitory (the community at the time was occupying only about half the available bedrooms in the residence), the sale of the rectory at St. Ann's in Buffalo to the diocese for use as a residence for low income and elderly people, and a commitment to ongoing and greater interprovince cooperation with the Maryland and New England Provinces on issues such as a common novitiate.

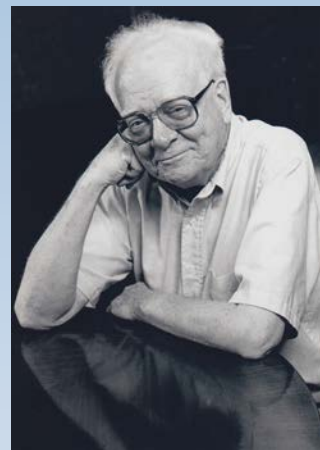
In the early 1980s the Archdiocese of New York approached the New York Province about the possibility of the Jesuits assuming responsibility for the running one of the parishes in Harlem. Here would be the opportunity for the province not only to be of assistance to the local bishop, but also to start a more focused apostolic outreach to the African-American community. After assigning several Jesuits on a trial basis to the parish, St. Aloysius, for several years, the province decided to make a more permanent commitment to this work, and permission was sought from and granted by Father General Kolvenbach in June 1987, for the New York Jesuits to take over the running of St. Aloysius. The

NOTABLE JESUITS

FR. VINCENT O'KEEFE, SJ

The extraordinary career Fr. Vincent O'Keefe, SJ, had its beginnings in the Heights section of Jersey City, where he was born in 1920. Following his graduation from St. Michael's High School in Union City, he entered the Jesuit novitiate at Wernersville, Penn. in 1937. His years of formation included study in both Belgium

and Rome, where he received his doctorate in dogmatic theology. After a stint teaching theology at Woodstock College, he moved to vice-presidential positions at Fordham University, and he assumed the role of rector-president there in 1963. A delegate to the 31st General Congregation in 1965, Fr. O'Keefe was elected as one of the four General Assistants to the newly elected Superior General, Fr. Pedro Arrupe, SJ. The 18 years he spent in Rome were among the most turbulent in the history of the modern Society of Jesus. Serving briefly as Vicar-General following Fr. Arrupe's debilitating stroke in 1981, he passed on the leadership role to Fr. Paulo Dezza, SJ, Pope John Paul II's specially chosen Delegate. Returning to the New York Province following the election of Father General Kolvenbach in 1985, Fr. O'Keefe served as the superior of several province communities. Eventually, ill health led to his assignment to the infirmary at Murray-Weigel Hall, Fordham, where he died in July, 2012.

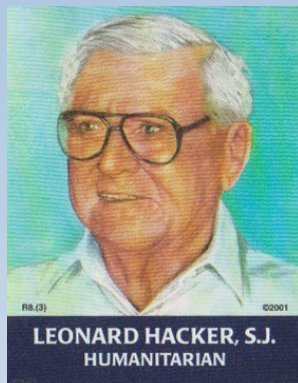


initial commitment was to the church but not to the grammar school attached to the parish, which remained a diocesan school. In 2010, however, the province made a commitment to sponsor the school, while the following year the decision was made to withdraw from the running of the parish.

As the province moved into the 1970s the care of its elderly and infirm became more and more an issue. A "retirement fund" had been established by the province to contribute to the support of elderly Jesuits no longer actively involved full-time in apostolates but who were fit enough to remain in the apostolic communities where many of them had worked for years. The sanatorium at Monroe was still in operation for those less able to care for themselves, but with the closing of St. Andrew-on-Hudson and the Shrub Oak scholasticate where

JESUITS ON STAMPS

Numerous Jesuit institutions and individual Jesuits have been featured on stamps around the globe. Indeed, several New York Province Jesuits have made it. Here are a few of them – all of them missionaries.



- Fr. Hugh Costigan, SJ, Founder of PATS Ponape Agricultural and Trade School. Indeed - he and his work were on five stamps
- Fr. Leonard Hacker, SJ, Humanitarian
- Fr. Edwin McManus, SJ, Pastor and Lexicographer

Additional Jesuits featured on official stamps, with connections to the New York Province, would include these Jesuits who served in the Philippines:

- Fr. William Masterson, SJ, Founder of the College of Agriculture at Cagayan
- Fr. George Willmann, SJ, Father of the Knights of Columbus in the Philippines
- Archbishop James Hayes, SJ, Founder of the Ateneo de Cagayan, which became Xavier University

For the most complete listing of Jesuit Stamps, see the website: <http://www.manresa-sj.org/stamps/home.htm>

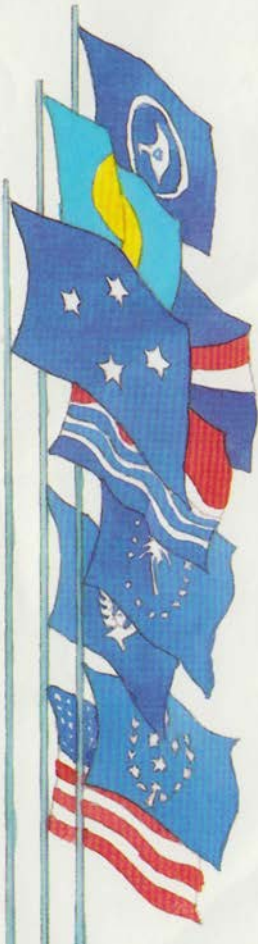
-Fr. Peter Schineller, SJ

infirmaries were located, other facilities would be needed. Beginning in the early 1970s some men were sent to Murray-Weigel to live with the scholastics, but a long-term plan had to be put into place. In October 1974, Fr. Provincial Taylor set up a committee to make recommendations. When the committee reported the following year, one of their recommendations was to convert a larger number of rooms at Murray-Weigel Hall for use as a province infirmary. As the number of scholastics in first studies decreased as the 1970s moved into the 1980s, such a solution seemed increasingly feasible, and by 1985 about half of the rooms at Murray-Weigel had been allocated for infirmary use, thanks to a major renovation effort initiated by Fr. Cooke. With the closing of the retreat center at Monroe in 1977, that facility became available as an expanded living space for men assigned to the Seven Springs sanatorium. By the summer of 1989 further

renovations at Murray-Weigel had been completed and the Monroe operation was closed down and the property sold, in keeping with the 1988 Province Plan. Many of the men moved to Auriesville to form the Gonzaga sub-community there while others went to Murray-Weigel. In line with the Province Plan's determination to monitor the impact of this expanded infirmary on the scholastics, the decision was made to move them a short distance away to Ciszek Hall, which had for a couple of years served as the residence of those making tertianship.

In October 1990, Fr. Novak was succeeded by Fr. Joseph Parkes, SJ, as the New York provincial. Entering the Society in 1962, Parkes had served as rector and president of St. Peter's Prep, his alma mater, and had been socius to the provincial since 1986. His years as provincial were marked by the consolidation or the moving of several of the established communities in the province. At the provincial's request, the community at Canisius High School was "suspended" by Father General and the men took up residence with the college community about a mile away. Some years later the residence building would be demolished and replaced by an athletic facility for the high school. Much like the situation that had existed at Le Moyne a few years earlier, the Jesuit residence at St. Peter's College had become too large for the community. The college was in need of dormitory space for its students, so the community moved in 1994 to condominium apartments a short distance away and St. Peter Hall was transformed into a student residence. Probably the most notable move was the reconfiguration of the Jesuit communities at Fordham. As noted above, the scholastics at Murray Weigel had moved to Ciszek Hall, and the provincial offices were moved from Kohlmann Hall to the Spellman building, a part of the St. Ignatius Residence complex in Manhattan. This latter building had been in part the offices of the Seminary and Mission Bureau and in part bedrooms for the St. Ignatius community. No longer a residence, the building would house both the JSMB and the provincial offices. Kohlmann Hall became a residence primarily for the Jesuits teaching at Fordham Prep, and many of the Jesuit faculty at the university moved to Spellman Hall, the original Jesuit graduate student residence on campus. Jesuits would continue to occupy Loyola Hall. In turn, the university took over much of the space in Faber Hall.

Ponape Agriculture & Trade School



25th Anniversary

Fr. Hugh Costigan, SJ, was the founder of the Ponape Agricultural and Trade School featured on a set of Micronesian stamps.

¹¹⁰GC XXXI, Decree 9, 32.

¹¹¹On these developments see Fitzgerald, *The Governance*, pp. 198-207.

¹¹²P. Arrupe, *Some Norms of Cooperation with the Christian Life Communities*. June 21, 1973.

¹¹³A detailed account of the first decades of the Nigeria Mission can be found in Peter Schineller et al., *From Generation to Generation: The Story of the Nigeria/Ghana Mission of the Society of Jesus*, (Something More Publications, 1994).

Chapter 9

ENTERING A NEW ERA

As the province moved to the close of the 20th century and into the 21st, two more men, contemporaries of Fr. Joseph Parkes, SJ, would assume the office of provincial. In August 1996, Fr. Kenneth Gavin, SJ, took the reins of leadership. Entering the Society in 1962, he had received his doctorate in speech pathology and taught at Marquette University for a number of years before returning the province as socius to Fr. Parkes. After four years as president of Regis High School, his alma mater, he was appointed to the provincialate by Father General Kolvenbach. His successor, Fr. Gerald Chojnacki, SJ, had entered the Society in 1961 and had spent a number of years working in Puerto Rico, teaching at the Colegio San Ignacio. Returning to New York, he had worked to foster Hispanic Lay Leadership, and also served as rector of the scholastic community at Cizek Hall. In July 2002, he succeeded Fr. Gavin as provincial. The next man to serve as provincial of the New York Province was Fr. David Ciancimino, SJ. A Xavier graduate, he entered the Society in 1978 and had acquired a wealth of administrative experience as principal of Canisius High School, headmaster at Xavier and socius to the provincial before his appointment as provincial in 2008.

Changing times both in society at large and in the province led to the closing of one of the educational works in the Caroline Islands (which had become in 1986 part of the Federated States of Micronesia, no longer a United States Trust Territory, but an independent nation). The Ponape Agricultural and Trade School (PATS), which had been started by Fr. Hugh Costigan, SJ, in the early 1960s, was facing grave difficulties; there were financial and enrollment problems, a diminishing number of Jesuits at work in the Mission, questions about the educational impact of the school, and the fact that the needs of the native population had changed. The type of vocational education that PATS offered was not as attractive as it had once been, as now many of the young islanders had hopes of continuing their education in college rather than pursuing the type of career that vocational training would prepare them for. In September 2004, Bishop Amando Samo of the Carolines was informed that the Jesuits could no longer “run, support and maintain” the school. December 2005 saw the final graduating class depart from PATS.

A further, significant change in the province’s involvement with its mission territory came about

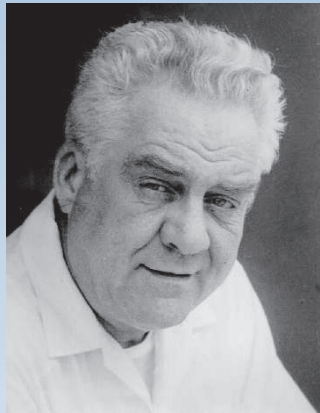


The first graduates of one of the more recent province works, Yap Catholic High School in Micronesia. From left to right: Mr. Pat Nolan, SJ, a Jesuit scholastic, Fr. John Mulreany, SJ, a teacher and co-founder of YCHS, the six YCHS graduates, Fr. Michael Corcoran, SJ, principal and co-founder, and then provincial, Fr. David Ciancimino, SJ.

NOTABLE JESUITS

FR. HUGH COSTIGAN, SJ

The overseas apostolates have always played an important role in the New York Province, and much good has come from the work of Jesuits who have dedicated their lives to ministering to the needs of people far from New York. One of the great men of this apostolate was Fr. Hugh Costigan, SJ. Born in New



York City in 1914 and entering the Society following his graduation from Xavier in 1932, Fr. Costigan from early in his Jesuit life developed a love for missionary service. His juniorate and regency were spent in the Philippines, and soon after his ordination he was chosen as one of the first New Yorkers to be assigned to the Caroline and Marshall Islands Mission, which had been entrusted to the province soon after the end of World War II. He spent the rest of his active life as a Jesuit on the small island of Pohnpei (Ponape), serving the various communities on the island as their parish priest. Most notably, he established in 1965 the Ponape Agricultural and Trade School (or PATS for short), which provided a technical education for the youth in the area for almost 40 years.

in 2008. The Marshall Islands contained a large number of islands and extended across a sizeable area in the central Pacific. For about 60 years the New York Province had been providing Jesuits to care for the spiritual needs of the small Catholic population scattered through the region. Some 21 Jesuits served on these islands during this time. The declining manpower reserves of the province, however, made it impossible for it to continue to provide any sizeable number of men to minister in the coming years. The Vatican, therefore, asked that a change take place, so in January, 2008, the province handed over care of the area to the Congregation of the Missionaries of the Sacred Heart.

The first years of the 21st century witnessed significant changes in the leadership of the province's secondary and higher education apostolates. Not only the declining manpower situation which the province faced, but more importantly, the recognition that Jesuit apostolates moving forward would have to be genuine collaborative efforts with the laity made it clear that lay men and women should assume a

greater and greater role in Jesuit educational works. It was already the case that the great majority of the faculty in both the high schools and the colleges were lay people. For a good number of years lay men and women had been serving as trustees of these educational institutions. Non-Jesuits had been serving for many years as deans and vice-presidents in the colleges and universities and as principals or headmasters in some of the high schools. It was inevitable that the time would come when the presidents of these works would also be drawn from the ranks of the laity. In the high schools, McQuaid led the way with the election in 2003 of its first lay president, succeeding Fr. James Fischer, SJ, who stayed on in the position of chancellor. Canisius High School, Xavier, and Loyola School followed the same path some years later. The sudden death of Fr. James Loughran, SJ, the president of St. Peter's College, in December 2006, led to the appointment of Dr. Eugene Cornacchia, a layman and long time teacher and administrator at the college, first as acting president and then as president. Lay leadership came to the two upstate colleges soon afterward. In 2008, Dr. Fred Pastello took the reins as president at Le Moyne, and, in 2010, John Hurley at Canisius College. The issue of the relationship between the rector of the community and the president of the school, which had caused such problems in the 1940s, would now have to be thought of in totally different terms.

Some further consolidation of Jesuit communities took place in the opening years of the 21st century. Not only did the West 98th Street community, as noted, move to new quarters on Thompson Street, but the St. Peter's Prep community was moved from its downtown Jersey City location to become part of the St. Peter's College community in 2011. At McQuaid High School in 2012, the community moved from the portion of the school complex where it had been located since the early days of the school to a separate residence not far away. The vacated area was turned over to the school for its use. Also in 2012, the Loyola Hall Jesuit residence on the Fordham campus was sold to the university and its members dispersed among the other residences on the campus.

The apostolate of the Spiritual Exercises as conducted at the province's retreat houses also underwent significant changes in the early 21st century. The lay retreat movement in the province could trace its origins back to the early 20th century and the founding of Mount Manresa Retreat House in Staten Island. By mid-century and especially following Vatican II, the giving of the Exercises at the retreat houses of the province had broadened to include not only the weekend men's retreats but also retreats to youth and the individually directed

RETREAT HOUSES OF THE NEW YORK PROVINCE

Over the years, the New York Province has been involved in running a number of Retreat Houses where the Spiritual Exercises could be given.

- In the year 1909, the province owned **Keyser Island, in South Norwalk, Conn.**, and retreats were offered there until Manresa, Staten Island, opened in 1911. It remained a villa spot for many years.
- **Mt. Manresa, Staten Island.** In 1911, Fr. Terence Shealy, SJ, one of the chief advocates of the retreat movement for lay people, opened the first retreat house in the United States at Mt. Manresa on Staten Island. Mt. Manresa ceased operations on June 1, 2013.
- **Loyola Jesuit Center (formerly Loyola House of Retreats), Morristown, N.J.**, opened in 1927, and continues its services.
- **Sacred Heart Retreat House and Tertianship, Auriesville, N.Y.**, was built around 1938. In addition to being the tertianship, it also served as a retreat house for diocesan clergy. In March 2000, a new residence was opened at Auriesville near the Tertianship building. The Tertianship building, in need of major and expensive repairs, was sold.
- **Christ the King Retreat House, Syracuse, N.Y.**, was opened in 1944 as we purchased the Stacey Estate on Brookfield Road. In 1994, Christ the King Retreat House was turned over to the diocese of Syracuse, which now administers the center.
- **Glenmont Retreat House, Glenmont, N.Y.**, in 1945, the Old Corning Manor House and Farm was given to the diocese of Albany. Located south of Albany, in 1946 it was offered to the province. It became a retreat house for laymen, the Glenmont Retreat House. Retreats ended in 1968.
- **Gonzaga Renewal Center, Monroe, N.Y.**, was originally a summer camp for New York City boys, set up by Fr. William Walsh, SJ. Later, the land was used as a health care facility, or sanatorium. In 1952, it opened as the first retreat house specifically for youth in the USA founded by Fr. John Magan, SJ. It closed in 1977.



Loyola Jesuit Center, located in Morristown, N.J., opened in 1927, and continues its services to this day.

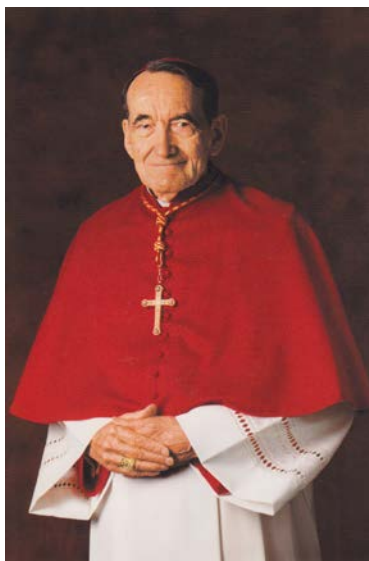
- **Loyola Seminary, Shrub Oak, N.Y.**, included a wing offering retreats for laymen. Fr. Vincent Hart, SJ, was the retreat master. It opened in 1955 and closed in 1968.
- **Clarence Center, near Buffalo, N.Y.**, was built in 1959 it was dedicated on December 8, 1961, and named the St. Ignatius Retreat House. In November 1976, it was closed.
- **St. Ignatius Retreat House (Inisfada), Manhasset, N.Y.**, was a gift to the Society of Jesus from Nicholas and Genevieve Brady in 1937. It served as a house of philosophy studies for three years (1937-40). Then it was a residence for Jesuits on the mission band. In 1963, it was converted into a retreat center. It ceased operations on June 1, 2013.

While Jesuits continue to offer retreats, for the most part these are given at centers not owned or run by the Jesuits. The work of the Spiritual Exercises does continue in a variety of settings, including Loyola Jesuit Center, Morristown, N.J.

-Fr. Peter Schineller, SJ

retreats to both religious and laity. In an effort to continue the spread of the Gospel through the ministry of the Exercises, but in a more flexible way and not tied directly to a single location such as a retreat house, the New York, New England, and Maryland Provinces together launched in 2006 The Jesuit Collaborative. In partnership with the laity, the Collaborative aimed to provide retreats, workshops, and programs in Ignatian spirituality in a variety of settings. It would also look to the training of the next generation of men and women in the giving of the Exercises. Helping to spur on this changing approach was the fact that the financial upkeep of the province's retreat houses was becoming more than the province could sustain. The former tertianship/retreat house at Auriesville had already been sold, and in 2013 both Inisfada and Mount Manresa were put up for sale.

In 2001, a special honor came to one member of the province when Pope John Paul II elevated Fr. Avery Dulles, SJ, to the College of Cardinals, the first American Jesuit to be so named. Fr. Dulles, a convert to Catholicism and one of the most distinguished theologians in the late 20th century Church, had entered the New York Province in 1946 and had taught theology for many years at Woodstock College in both Maryland and New York, at Catholic University in Washington and, since 1988, as the McGinley Professor of Religion and Society at Fordham University. Cardinal Dulles remained active at Fordham almost until his death in December 2008.



While not the first Jesuit to become cardinal, Fr. Avery Dulles, SJ, was the first Jesuit from the New York Province to be elevated to the College of Cardinals.

While the first years of the new century saw the province move out of several of the parishes it had staffed, it also witnessed the taking on of new ventures. St. Ignatius in Brooklyn and both Nativity and St. Aloysius parishes in Manhattan would no longer be served by the Society, but on Staten Island the province took responsibility for St. Mary of the Assumption parish in 2004 and Our Lady of Mount Carmel- St. Benedicta parish in 2006. Located in an area of Staten Island with a large Mexican population, the province would be broadening its

outreach to the Hispanic population in the city.

The move into the two parishes in Staten Island was not the only outreach by the province to the Hispanic community. Just as in the late 19th century the province responded to the needs of the growing new immigrant population of Italians by establishing Our Lady of Loretto parish on the Lower East Side, so also in the early 21st century the growing population of immigrants from the Dominican Republic coming to the Washington Heights area of Manhattan called for the establishment in 2005 of the Centro Altagracia de Fe y Justicia (Altagracia Center for Faith and Justice). A major impetus for the founding of this center came from the provincial, Fr. Gerald Chojnacki, SJ, who looked to the creation of a center that would provide programs in faith formation to help the local Dominican population come to an understanding of the link between faith and justice. From its outset, the Center worked collaboratively not only with Catholic institutions (the Archdiocese and local parishes) but also with community groups, social service agencies, and elected officials.

New educational works also came into being as the new century began. In 2004, the province joined with two other religious congregations and a group of committed lay men and women to launch a Cristo Rey high school in Manhattan. This school was part of the nation-wide Cristo Rey Network, which aims to provide opportunities for students from low-income families to acquire a college prep education in a Catholic, co-ed environment. Unlike most other high schools, the Cristo Rey schools have integrated a "work-study" program into the curriculum to help the students finance their education. Fr. Joseph Parkes, SJ, the former provincial, became the first president of the New York Cristo Rey. To assist the diocese of the Caroline Islands, the province agreed to send men to a new high school established on the island of Yap. In September 2011, Yap Catholic



Cristo Rey President, Fr. Joseph Parkes, SJ, with a student during the school's commencement ceremony.

High School opened its doors to 35 young men and women with 2 Jesuit priests on the staff, Fr. Michael Corcoran, SJ, and Fr. John Mulreany, SJ, the former as director/principal and the latter as a teacher.

The most significant development for the New York Province as it moves through the early years of the 21st century has been its participation in the United States Assistancy-wide strategic discernment process. Begun in 2004, the process was meant to uncover how the Society in the United States could best respond to the apostolic needs of God's people in this country in the years ahead. After much prayer, reflection, and consultation, *A Meditation on Our Response to the Call of Christ* emerged in 2006. This document challenged American Jesuits to renew once again their commitment to Christ. In 2008, the provincials, with the approval of Father General Adolfo Nicolás, SJ, promulgated *Responding to the Call of Christ*. The document highlighted as priorities moving forward four areas: ministry, Jesuit life, partnership, and governance. The provincials agreed that the Society in the United States would move forward together to develop common plans of action. In a 2012 interim report to the Jesuits of the Assistancy, the president of the Jesuit Conference, Fr. Thomas Smolich, SJ, of the California Province, noted concerning the whole strategic discernment process, "The goal of strategic discernment was never simply reconfiguration. The goal was and continues to be vibrant ministries, partners rooted deeply in the Ignatian tradition and Jesuit communities that serve and inspire us toward a future rich in the service of Christ's mission."

The reconfiguration of the American provinces that will be a part of the strategic plan that has been agreed to will ultimately bring the New York Province full circle. The plan called for the reunification of the New York and New England in 2015 (later moved up to December 3, 2014), and the further reunification with the Maryland Province, now stretching down to Georgia, around 2020. Much of what will become the USA East Province are areas that were part of the 1879 New York (soon to become Maryland-New York) Province.

Since its founding in the 19th century, the Jesuits of the province, with the help of countless, generous and committed lay men and women, have provided great service to the Church, not only in the northeastern part of the United States, but to the Church in Africa, the Pacific, Central and South America, and the Caribbean. With the help of God's grace and the continued support of the Society's many collaborators, it will continue to be of service through the 21st century.

THE DREAM COMES TRUE

Once or twice in 450 years we have made the dream come true; in the Paraguay reductions, in the battle against Jansenism, in John Carroll's Georgetown, in the Vatican Council's canonization of the work of Fr. John Courtney Murray, SJ. The dream came swiftly true for the six men teaching in El Salvador who died last November because they fought for human dignity. It also comes true for most Jesuits, I think, in quiet classrooms and corridors where, by being ourselves, we bear witness to how many strange tools a patient God can make use of. Jesuits share the Christian insight that only for God is truth a noun. For the rest of us it's an achingly unclosing verb.

Let me tell one last story, this time a personal one. Almost 30 years ago one of the great Jesuits of my time, Fr. Edwin Cuffe, SJ, sat with me on a baking night near Poughkeepsie, N.Y., where we were both teaching a summer course to young Jesuits. The only antidote to the heat of evening was a cold beer, and indeed we applied the medicine several times. In the course of settling the world's other problems, we came to the conclusion that the most interesting enterprise on the earth was the Church, and that probably its liveliest corner was the religious order we both shared.

-Written by Fr. Timothy S. Healy, SJ, from *America*, Sept. 29, 1990 Vol. 163 No. 8 p. 194 "A Jesuit's Half Century." A New York Jesuit scholar and administrator, he was president of Georgetown University and then president of the Public Library of the City of New York.

